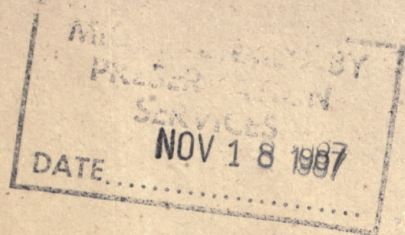


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ELIZABETH, JAMES I. AND CHARLES I.

CONSISTING OF VERSE AND PROSE, MOSTLY
HITHERTO UNPUBLISHED.

EDITED, WITH INTRODUCTION AND NOTES, BY
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PART II.

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[*Political Quip.*]

FROM Katherin's dock there lanch't a Pinke,
W^{ch} foare did leake yet did not sinke;
Er while she lay by Effex shore
Expecting rigging, yards & store,
But all defasters to prevent
Wth winde in poope, she failde to Kent.
At Rochester, she anchor cast
W^{ch} Canterbury did distast,
But Winchester wth Elie's helpe
Did hale to share this lyon's whelpe.
She was weaksided and did heele
To Somersfet, to mende her keele;
He stopt her leake, and sheath'd her fort
And made her fitt for any Port.

[Ely]

*The chieft meanes y^t houses overthrowe
as men may iudge, here may you learne to knowe.*

TOO greate reforte & building sumptuous,
too rich attire, contention, dainty fare,
hawkes, dogges, or dyce, or games as vitious;
spoiles many men before they be aware.
an other cause y^t deceiue their state
as y^t they do exceede their fathers' rate.

For some we see their fathers state to scorne
as they disdaine to dwell vpō his house,
or weare y^e robe or like y^t they haue worne
or beare a port so plaine & courteous:
and were it not more for their land then shame [than]
as willingly would eke renounce his name.

Their timbred house they turne to brick or stone,
their homespun futes to cambrick, filke or siet;
of servants two they kepe for fathers one,
their furniture they double & their diet.
yea port & 'spence must likewise doubled be,
till from their landes we singled may them see.

Who doth beginne where as his father left
and wants his purse provision & foresight,

of credit foone he quite shall be bereft
when men p'ceiue his minde beyond his might.
beginne therefore but so as thou mayst rise
for such as fall through folly, men despise.

Scarce two of ten of gentry by discent
in fourth degree do hould their fathers' state;
I meane for land, as touching like extent
though in their rents they haue a greater rate,
by racking them to thre or fower folde;
yet nothing gaine, as other thinges be fold.

And though they haue all landes y^t parents had
and them improue vnto their best availle,
yet being so both housèd, fed & clad
as they be now, how can they choose but quaille?
for y^t their charge in these thinges doth furmount
fue fold at least their fathers' by accompt.

They woulde their owne, yea granfires garments weare
so longe as they conveniently would last,
but we disdaine to vse a sute a yeare
thoughe therevpon a quarter's farme we wast
W^{ch} wast in stead of their frugality
must in ones state cause greate diversity.

This vanity, or rather wantones
some men suppose doth hereon chiefly growe
in y^t we do enioy such civill peace
as caufeth vs in ease and wealth to flowe.
and thus as god doth fend vs blessings more
so much we do abuse his grace & store.

Some to these faultes ar prone by inclination
that have their mindes affected to aspire;

some forcèd ar through fcorne to follow fashìon
 and not fo much of will, or their defire.
 thus ten to vice for fellowfhippe will flide
 to one y^t doth to vertue rife & bide.

NOTE.

[The present and immediately succeeding poems, as well as others, might have found place in good old Tusser; but unfortunately they remain anonymous. G.]

*Of Prodigall or Couetous
 wh^{ch} is y^e more iniurious.*

THE couetous & Prodigall do both y^e meane excede,
 the one doth pinch, y^e other fpende, more then he oughte
 or neede;
 yet of y^e two y^e prodigall deserve y^e leaft difpraise,
 for y^t he many men doth helpe releue, & often raife:
 but goodman niggard doth no good while as his life doth laft,
 till Maifter Prodigall his fonne doth lafh it out as faft.
 thefe vices well devided as twixt father & the fonne
 that laft may raife as many as his father hath vndone;
 to carking, fcraping covetous, the thinges y^t he hath got
 be nothing more comòdious then if he had them not. [than]

A Haughty heart.

A HAUGHTY heart & begger's purse
what thinge wth other matcheth worfe?
the one of them would mount aloft
the other faith, what fyrha soft?
yet hereof is y^e greateft wonder
for all their iarre they never fonder.

Of Thrift w^{ch} is best.

WHO any thing by induftry shall faue
from fyre's rage, y^e vermyn or y^e rot,
for husbandry a greater praife fhall haue
then thrice as much if he by bargaine got:
for property that is y^e trueft gaine
that caufeth not an other to complaine.

Of Thrift w^{ch} is best.

If what I loofe another hap to finde
 who is a man & eke our prince's friend,
 or but a beaft of profitable kinde
 the want thereof fhould not fo much offende;
 as when we do but tenth thereof fo loofe
 that helpeth nowe but vermyn or our foes.

the trueft thrift is y^t w^{ch} doth redounde
 through exercife of body or y^e brayne;
 from fea, or ftream, from tree or from y^e ground
 or handicraft y^t doth a ftate fuftaine.

 yet bargainers where hazardes may enfue
 reape lawfull gaine but nothing yet fo true.

To faue y^t elfe fhould be to all good vſes loſt
 is better husbandry then gaine by other's coſt.

Comodities of early riſing.

SEAUEN houres ſleepe doth nature full ſuffice
 to ſuch as do their childrens age exceede;
 and they y^t vſe at five of clock to riſe
 ſhall miſchiefes ſhunne w^{ch} luſkiſhnes will breede
 as well vnto deuotion as thy health
 as governing thy ſervantes or thy wealth.

*Judicials of Astrology
may thus be proued vanity.*

HOW can you tell vs by a yeere
what planet, starres, do threat or worke,
y^t know not either what, or where
in winter Cuckowes eate or lurke?
vnles for credit of yo^r skill
you truly may & dare avouch
y^t wth or els against your will
wth you they do both feede & couch.

Where cuckowe or the Nightingale
or fwallowes do in winter shrowd,
you may devise some likely tale
but never shall it be avowed:
and if you say in hollow tree
the former two do then abide;
to make the tale with truth agree
produce y^t man y^t hath it tryde.

And to affirme that fwallowes fly
beyond y^e Sea, you giue vs mockes,
for saylers then should them espye
to passe & to retorne by flockes:

or how at Spring in feue nightes space
 can they through England euen so spred ?
 if some abode not nigh y^e place
 where they in former last were bred.

If thus of thinges so neere at hande
 and subiect to your serch & fence,
 you cannot make vs vnderstande
 the places of their residence :
 who may you then avow & write
 that certaine starres do men molest,
 whose distance is so infinite
 and to our fences like the rest.

They neuer twice wthin one age
 do light vpon y^e same aspect :
 how can you then by them presage
 of plague or plenty, or defect ?
 yet cases chanceing once or twise
 do never make a perfect prooffe ;
 nor men y^t be accompted wise
 will iudge of thinges so farre aloofe.

At instant, twinnes conceivèd be
 and borne wthin one fourth of houre,
 whose haire, nor hartes, nor states agre :
 where then is constellations power ?
 If Jupiter cause victory
 it causeth others foile wth all ;
 so either for his destiny
 that planet good or ill may call.

The Sun & Moone like planets are :
 concerning yet man's happy state

you do deny their rule or care
for furthering or to abate :
yet standeth & wth reason greate
y^t they should beare the chiefeſt ſway
in this, as well as wet or heate,
or cherefull light by night or day.

The ryot w^{ch} you all did conne
vpon the yeer of eighty eight
your credits iuſtly hath vndone
for miſſing points of ſo greate weight.
ſith nothing hapt exceedingly
for plague, or death, or heate or cold,
or changing ſtates or Monarchy,
although you wade ambitious, bould.

[1588]

For then & by the ſeuē yeeres ſince
ech thing hath hapt but vſually,
w^{ch} fully doth yo^r art convince
to be as falſe as Palmiſtry.
w^{ch} iuſtly may you moue & cauſe
to change your minde as well as lookes,
and for preuenting other Dawes
to burne or rende or raſe yo^r bookes.

[convict]

The greate coniunction you ſurmifde
to haue ſuch domination,
of euery man is now deſpiſde
in lieu of admiration :
but greateſt ſcorne they you afford
who touching good or ill ſucceſſe,
relyed moſt vpon your worde
which now they finde was doltifhnes.

The Planets but ordeinèd are
 god's glory to advance & might,
 and seasons of night, day and yeare
 to shew vs, and to giue vs light.
 but if to vs they do foreshew
 god's iudgment or intended will,
 the prophets then no more did know
 then heathen might foresee by skill. [than]

In Egipt and in Babilon
 were compted chief Astrologers,
 yet Esay in derision
 doth reckon them wth forcerers,
 and doth them all wth scorne prouoke
 by all their starry gazing wit,
 if they god's wrath & also stroke
 could either know or else auert.

No starre's aspect or influence, nor yet coniunctions greate
 w^{ch} feynèd ar, but sighes, or sinnes, cause God to blesse or threat;
 nor meates nor drinkes but vsuall, & little change of ayre
 but synne or sloth or surfetting, do cause our health appayre.
 of what, how much, how oft, & when in sicknes or in health,
 to eate or drinke be governèd, by Physicke, strength, or welth.

Of English Beastes.

THE kindes of beastes be twenty eight in England y^t do breede
thirtene do 'noye, six pleasures serue, nine only do vs feede.

¹Buck,² cony, ³stagge, ⁴roe, ⁵hare, & ⁶goate, ⁷fwine, ⁸sheepe, and chiefly
neate

be all the beastes in England bred, on which we vse to eate.

For pleasure serue ¹horfe, ²dog & ³cat y^e ⁴miniuer, ⁵dormoufe, ⁶squirrell,
the last for toye, two next for chafe, y^e first for ease & perill.

The Lobstarr, ¹polcat, ²otter, ³gray, ⁴foxe, ⁵weasle, ⁶chamber ⁷moufe,
the ⁸hedghogg, ⁹ferret, ¹⁰ranny, ¹¹mowle, y^e ¹²rat of pond & ¹³houfe [shrew-mouse]¹⁰
be harmefull, w^{ch} we vermyn call, for causing spoile & spite,
wherof but formost fwe wth skinnes do partly vs requite.

The Gray deuoureth only lambe, but foxe, lambe, goose & duck
Fer. Lob. & Poll, the cony kill, the hedghogge cowe doth suck.
the ranny hurts wth venomd teeth, the mowle by digging foyle,
the chamber rat & theeuish moufe, all cloth & victuall spoyle.
the otter and y^e water rat 'stroy fish in streame or stue,
the weasle egges & pultery, & pigeons bringe to rue.

The squirrell is a prety beast w^{ch} Ladies vse for pleasure
and doth vs neither good nor harme of any weight or measure.

his flesh we do not vse to eate, although it be no harme,
his taile y^e finest pencyles make, his skinne is rich & warme.

The Miniuer is euen as small, and doth as lytle ill
as squirrell, yet for cafe's sake we do them hunt & kill. [fur, skin]

The Dormouse wth the typpèd taile, y^t breedeth in the feild,
no profit nor yet damage doth, of any value yelde :
on sharpest point and keenest edge, it will both sit & creepe,
which idle dames delight to see, & then to lull asleepe.

The strongest beasts.

THE strongest beasts to carry or to lift
to skip or leape, to turne or eare the ground,
if y^t the truth we narrowly do sift
among y^e most contemnèd fortes are found :
as pismeare, flea, the nutworme & the mowle ;
as thus I proue least any me controwle.

The ant hir weight three times in mouth will beare :
an hundred fould the worme will lift by streng[t]h ;
in minute's space, mowle thrice his poise will reare :
the flea will leape fiae hundred times his length.
thus God doth giue to creatures y^t be small
for rate of li^me, more vertue then to tall. [limb]

Seasons of the yeare.

SPRING moist & warme, earth frutes doth bud and breede,
w^{ch} riped are wth Somer's scorching heate :
dry Autumne reapes for 'fpence and sowing feede,
them Winter wet and cold do rot & eate :
what toyle of man or seafons three haue wrought
be in the fourth consumed all to naught.

*The wife y^t will good life enioy & kepe an honest name
These precepts let hir reade & heare, & practise
well y^e same.*

1 THE law of God & nature do decre
that wife should to hir husband subiect be ;
and only on his loue & rule, & rent,
rest all hir ioy, her welfare & content.

2 Then y^t I may good life enioy & name,
my selfe I will so temp[er] & so frame
as he shall haue no cause me to reprove :
how can he then but me both like and loue.

- 3 Such duty as I to him do owe
in all I can I will performe, and shoue
in word and deede, good countenance & cheere
as may declare loue, reuerence & feare.
- 4 And y^t I may him well content & please
I will regard his credit, wealth & ease;
for so I shall his loue and praises reape,
els but mine owne sinne, shame & forowe heape.
- 5 His faultes I will reclaime, or els conceale,
his good deferts discouer and reueale;
his ioyes and griefes will reckon as mine owne,
as bodies health from heade is fealt & knowne.
- 6 His will or word I will not croffe or thwart
but secretly, or trayning him apart,
will mildly vse both reasons and request
that may him moue to like what shall be best.
- 7 All nicenes, sloth, all toyes and braue attyre
I will avoide, and them no more defyre,
least they me traine vnto dishonesty,
or leaue me to my husbände's ieloufy.
- 8 For sober wife should deck her self, and cloath,
as men may not hir iustly scorne, or loath:
and shunne such charge and meanes y^t may intife,
least she nor he be sober thought nor wife.
- 9 Such ornaments shall only me content,
as may be borne by husband's state & rent;
and so be worne as men accompt me not
lighte, vaine, and proude, rude, rouncuall & fot.

- 10 His daughters shall not only knowe but try
the cheefest pointes of all good hufwifry,
for y^t they be for hufwifes farre vnfitt,
y^t can but starch, or prick a clout, or knitt.
- 11 His kinne & friends, familiers & alies
as they by bloud, or match, or trust arise,
such countenance and cheare shall haue of me
as doth belong to state, or to degree.
- 12 His health to kepe, or crafed, to recouer,
I will employ my skill and all endeour,
withdrawing meanes and meates y^t may him harme
and giuing such as holsome be and warme.
- 13 His wealth y^t shall vpon my charge depende
I will regard, & vainely nothing spende;
my diet and apparell shall be such
as he nor his shall therat iustly grutch.
- 14 Things y^t belong vnto my government
I will prouide, bestowe, and see well spent,
so as nothing y^t needefull is, shall want
nor yet expence exceede or be to scant. [too]
- 15 To larder first I will haue watchfull eye,
least meate do want, taynt, or be blowne wth flye;
and to appoint what shall to pot or spit
ech mouth & wombe both to suffice & fit.
- 16 In Dayry next I will looke in to spy
how euery thing both cleane and sweete doth ly,
and y^t my Cisse my milkbowles so do fleete
as the remains to make good cheefe be meete.

- 17 My breade fhall not be either stale or newe
dowbakde, or burnt, whereof may losse enfue :
nor yet my beere fo forsty, deade & fowre
as fhall my gheftes and feruants caufe to lower.
- 18 My napery fhall be both cleane & white,
plate, pewter, brasse, both cleare & alfo bright ;
boordes, cupbords, ftooles, fo kept as they fhall shine,
houfe furnifhed fufficiently & fine.
- 19 My poultry, veale, lambe, pigge, porke & boare
excepting fuch as I preferue for ftore
fhall be fo fat & ready in their feafon,
as may agree to hufwifry & reafon.
- 20 Thus when I haue all thinges y^t hufwiues fhould
and done my part in all thinges elfe I coulde,
my mate will fay, my deareft loving wife
thou art y^e ftay & folace of my life.
- 21 Whiles thou doft this, me ferue and eke obey,
my part and charge I may no more delay :
but the fo loue, fo cherifh, & maintaine [thee]
as fhall requite euen all thy care and paine.
- 22 Thus when we both obey God's ordinance
he will our wealth & credit both aduance :
by bleffing fo our bed, & ftock, & feilde
as they to vs expected frutes fhall yeild.
- 23 Then fhall we fing all prayfes to his name,
kepe confcience cleere, & fhun all worldly blame ;
example good to childe and feruant giue
how in like ftate they fhould vs loue & liue.

*Ech ſmalleſt priuate family
is governd as a Monarchy.*

EC^H family to comonwelth we well reſemble may,
wher in degrees we diuers ſee, yet all one head obey :
this heade accompted is the man by God & man's decree,
to whome wife, childe, and ſeruant ought as ſubiects all to be.
And though they all him duty owe and alſo reuerence,
yet more or leſſe ech doth him loue & ſhewe obedience.
for ſeruants ar but only bounde for couenant & for hyre,
and but vntill the yeere or terme agreed ſhall expire.
yet in y^e while they ought to be by lawe & conſcience,
both faithfull, honeſt, iuſt, & true, & ſhew all diligence.
But child as well by nature as inforcement of the lawe,
muſt yelde a greater duty wth more reuerence & awe,
both in reſpect they were y^e means y^t life he doth enioy
and did in maintenance therof ſuch care & charge imploy :
for w^{ch} all duty they do owe & neuer may neglect
though of their lands or yet their goods no iot they do expect.
The wife a duty firſt doth owe as for hir woman's kind,
whoſe weaknes to be gouernèd, god hath to man assigned ;
but yet of men hir huſband moſt, ſhe ought to loue & ſerue,
leaſt from y^e lawes of God & man, & hir owne vowe ſhe ſwerue.
and laſtly as ſhe will regard hir credit, wealth & eaſe,
w^{ch} is ſo much the more as ſhe doth ſerue him well & pleaſe.
Thus hauing heard how ech degree ſhould loue & alſo feare,
here followeth what worke & charge, ech one of them muſt beare.

Man-ſeruants do y^e cattell tend, plant, till, & fow y^e land,
 and reape y^e frutes wherby y^e ſtrength & liues of all muſt ſtand;
 they alſo be as ſoldiers wth bow, bill, ſword & ſpade,
 to kepe aloofe or elſe to kill, deſtroyers y^t inuade
 this Lordſhip or demefnes therof in cattel, corne or graſſe:
 as ſkulking theefe, or breaking cowe, or rogiſh leping horſe,
 by fortelying wth a trench or wodden wall about
 as may preferue all ſafe wthin, & kepe all dangers out.
 The ſonnes do ſerue as counſellers or captaines to direct,
 ſuch miſchiefes to preuent & ſtop, as they do moſt ſuſpect:
 apointing ech vnto his taſke, his watch & eke his warde,
 and ſeing them performe the ſame wth ſkill & good regard.
 and as y^e merchants ſeeke abroad, for vent or good exchange,
 ſo they to every coaſt & mart do ryde abroad & range.
 or be as ſcoutes & forragers, wth hauke, dog, peece or net
 good booties of wilde foule or beaſts ſo to intrap & get:
 or is a clarke to write receiptes or payments into booke,
 or threſhers, maſons, carpenters, to ſee & ouerlooſe.
 The maides do ſerue to mylke y^e neate, & whitmeate ale to make,
 to dreſſe y^e cates, to waſh & wring, & ſometimes brue & bake;
 to ſuckle calfe, to ſtroake a cowe, to ſerue y^e fowles & ſwine,
 and in y^e houſe to ſpinne & card, to ſeeth & ſhift y^e brine;
 to tend y^e children & y^e ſick, y^e ſlouen ſhift & ſlut,
 to waſh & ſcowre, & rule y^e flowre & empty chamber pot.
 The daughters ſee vnto y^e ſtore of graine & ech prouiſion,
 and do deliuer out y^e ſame by rate & iuſt diuiſion;
 to dayry & y^e larder both, they haue a watchfull eye,
 to ſee ech thing well ſeaſonèd, & cleane & ſweete to ly:
 they ſpinne & hemme the clothes y^t ſerue for body, boord, & bed,
 & do foreſee as they decay, renue to haue in ſteade;
 and as Apothecaries haue of ſimples & compounds,
 wherewith they may both eaſe & heale, or maladies, or wounds;
 as ſtillèd waters and conſerues, to ſuage both heate & cold
 Wth ſeare clothes, ſalues, & coraſiues for griefes both greene & old.

The wife vicegerent is, & doth all other ouersee
and doth comānd & eke controule ech one in his degree ;
she also is y^e treasurer of bag & spending purse,
and hath y^e charge both all to take, & also to disburse ;
she is his priuy counsellour & closest of his hart,
to whome his secret purposes or thoughts he doth impart ;
she heapes his ioy, abates his griefe, imployeth all hir skill
his credit, health & wealth to kepe, and to content his will.
The husband is as soueraigne, or Lord chiefe peramount,
to whome y^e wife, as all y^e rest, yeld duty and accompt ;
for to his vse is all their care, their trauaile & their toyle
and only he doth gaine & loose by all they get or spoyle.
who, as his subiects more or lesse him serue and loue, and feare,
such favour in proportion to them he ought to beare,
and iustice vse indifferently, when either doth complaine
by blaming sharpnes in his wife, and easing seruants' paine.
So when the childe or seruant is too sawfy & too slacke
if warning will not them amend, then lay them on y^e jacke ;
all strifes, debates, & iniuries y^t in his house do growe
he must appease & see redrest, as soone as he them knowe ;
he must no tales wthout a prooffe beleue y^t shall be tould
least y^t he blame wthout desert, & make a lyar bould.
the quarreller, or vitious, let him away remoue
but gentle, honest & y^e true, let him reward & loue.
to all he must their wages giue, when as it shall be due
y^t they ther with may pay their debts, & garments old renue.
he must foresee they haue theyr meate sufficient & in season ;
and neither worke nor loyter more then doth agree to reason.
And let him cause them all to serue his wife & hir obey
except himself bid otherwise, or doth hir will gainfay ;
hir credit he must so aduance, as passing all the rest
he may be noted to esteeme and loue hir as his best.
for how may man else well requite the loue & trust of wife
that frankly did repose in him all ioyes of this hir life.

by yeilding of hir body, goods, hir land & libertye
 euen at his pleasure & his will disposed all to be.
 Though reason & humanity do greatly vrge this loue
 that man should beare vnto his wife, yet cheefly God aboute
 comandeth man to loue his wife so farre aboute all other
 as in comparifon of hir, he father leaue or mother,
 and by his holy ordinance of matrimony, hath
 combined them insoluble, till whoredome chaunce or death;
 ingraffing hir therby into his body, flesh & bone
 y^t he hir griefes euen as his owne, should feelee, lament & mone.
 Thus when y^e man doth rule his wife, his childe, & man & maide
 and they likewise do him obay, as herebefore is faide,
 there rightly may be said to be a petty comonwealth,
 when ech doth other's state regard, for credit, ease & health.
 Finis.

Hufwines pointes.

WH^O all thinges hath for household meete
 as vittaile good, well drest and sweete
 prouided at the cheapest rate
 and spent according to hir state.
 hir linnen cleane, brasse, pewter bright
 all household stufte in comely plight;
 hir seruants well do ouersee
 for filching, sloth or harlotry:
 though she do never finger foile
 more hufwife is then painfull droyle. [than] [drudge]

Of Pepper & Pease.

AS pepper rugged, browne and harde, w^{ch} tongue doth something bite
more holsome is then prety pease, delicious, fsmooth & white ;
for y^t it doth digestion cause, the stomack close and binde
where other doth expell too fast, & breedeth naught but winde.
so sober, browne, reprouing wife our wealth & credit stayeth,
when fayre, fine, lasciuious dame both them & health decayeth.

Treasure of timber.

OF worldly treasure next to land thy timber compt for best
W^{ch} groweth more, if faster lockt then treasure in thy
chest. [than]
in peace or warre or pestilence, or any molestation
most safely it remaineth to preferuers generation.
for mony, plate or household stufte, who largely thinke to leaue
the casualties before rehearst from purpose do bereaue.

Easements.

A GRAVE discourse, a musing minde, a willing worke, or sport
do paines aswage, long journeyes ease, & time make seeme
but short.

Precepts of Vrbanity.

Duties.

I N only God most mighty put thy trust,
beleue he is most mercifull & iust ;
him only serue wth soule & hart
and from his law endeuour not to start.

Thy Prince obey wth body & thy purse,
thy country loue, as mother & thy nurse ;
to parents yelde both honour, loue & awe,
to Maiefrates all duty due by lawe.

Kindnes.

All kindnes shew to kinne & thy alyes
as they by bloud or match do neereft rise ;
to seruants such as painfull be & true,
thy fauour is besydes their wages due.

Friendship.

All friendship quite euen wth y^e greatest rate
for God & man ingratitude do hate ;
to tryed friend shew loue & faithfulness
especially when he is in distres.

Let face appeare according to thy hart
let hart esteeme according to desert ;
to fawne or frowne too much wthout a cause
doth feede but fooles, & feareth none but dawes.

Promise.

No promise make wthout a good foresight
that iust it be & in thy will & might,
else will it cause thy greater fault & blame
is first to make & then to breake the same.

Quarrelling.

No quarrell moue nor lightly any take
but when thou seest he meaneth such to make,
and y^t it may thy credit much impeach
Wth law, or fist then do him overreach.

All causes shunne of yre & debate
least sodaine harme repented be too late ;
advisedly 'point neither time nor feild
least thou be hangd when other thou hast kild.

Seeke not reuenge for ech offence by bloud
 w^{ch} is but like to sauage beaft in woode ;
 as thou then he haft strength, or courage more
 so haft thou lesse then bull, the beare or boare.

Fortitude.

True fortitude in courage or in might
 consisteth not, but in a quarrell right ;
 as to defende our faith, or Prince, or health
 our honesty, our honour, landes or wealth.

He y^t doth finde wthin himselfe to be
 Witt, strength, & skill or magnanimity,
 must for his Prince & countrey them employ
 and not at home true subiects to any.

And he y^t is a man of such a price
 will neuer be so careles or vnwise
 as so to put a comon stud in perill
 but to reuenge a foolish priuate quarrell.

The stronge & stout & skillfullest y^t be
 by man to man be often slaine we see :
 as suffereth God when in themselues they trust
 or quarrels take vnlawful or vniust.

Much patience may be of Godly mind
 but crakes & threatens come from a crauen's mind;
 the coward takes all 'vantage y^t he may
 where noble hart his victory will stay.

Bloud boasting.

Boast not thy bloud nor others do thou scorne
 considering how ech estate is borne,
 and eke conceyud in shame, contempt & synne.

If thou doſt looke for credit or a fame
thy vertue muſt advance the to the fame ; [thee]
for parents' prayſe to wicked child doth flowe
as doth to weedes y^t in good grownd do growe.

The wicked child from Parents y^t doth boaſt
doth but himſelf and them diſcredit moſt ;
himſelfe in that from ſtock he grew ſo wild
and them in y^t they haue ſo lewd a child.

A father's fault extendeth not to ſonne,
no more doth praife w^{ch} he alone hath wonne ;
but ech muſt haue according to his merit,
not fame but landes y^t children do inherit.

Beautie's Vanity.

Vaine is y^e boaſt of bewty or of ſtrength,
W^{ch} ſicknes ſoone or age decaies at length ;
and though they did to neither hazards yeld
yet ar exceld by herbs and birds in feild.

Table curteſies.

Such fare accept as ready thou doſt finde,
& welcome, iudge by hoſteſſe willing minde ;
Wth cheerefulnes a pudding, or a pye
more thankes deferue then grutchd variety.

In drinking to, it is moſt curteſy [too]
to meaner ſort the ſame firſt to apply ;
theyr company, leaſt els we ſeeme diſdaine,
wherof they might haue colour to complaine.

To ſtranger or to reconcilèd friend
this curteſy we likewise ſhould comend ;

y^t vnto them & others may declare
goodwill not grudge y^t we to them do beare.

Vfe drinking to but once to one at meale, [too]
which is inough thy fauour to reveale ;
who vfe it more do vfe it for a cranke,
Wthout defert therby to pick a thanke.

We fome do fee as oft as they do drinke
for pledges do premeditate & thinke ;
yet he y^t next shall looke him in y^e face
chaunce medley shall receiue his drinking grace.

The pledger then wth solemne congey muft
giue thanks for y^t wherto he had no lust ;
but if he fhould (as Fleming) vfe requite
this curtefy would proue a dronken fpite.

To drinke to wife it is ridiculous,
to next of kinne it is fup'fluous ;
a wantonnes vnto familiars,
a fawcines vnto superiours.

Carving.

The fimple carue & fuch as cannot reach :
fo reafon doth as well as custome teach :
for fome we fe[e] y^t rather will not eate,
then carue themfelues at betters' board of meate.

But fuch as can both reach & alfo dare
to carue themfelues, will wifh the paines to fpare ;
leaft thou y^e difh or morfell fhall not hit,
their appetite y^e beft will ferue or fitt.

Twife of one diſh carue not wthout requeſt,
nor let y^e fame be only of y^e beſt ;
too much or oft, if thou doſt carue or cut,
their ſtomack or their trencher thou ſhalt glutt.

To fulſomely ſee y^t thou never carue [too]
leaſt there do want the other gheſts to ſerue ;
reſpect thou muſt the mouths as well as meate,
ech gheſt's degree, & ſtomack's ſtrength to eate.

Dice and cards.

All dice & cards auoid if thou maiſt chuſe
or be not vrgd by company, to vſe :
or y^t the night or ſeaſon of the yeere
all other ſports do force the to forbear. [thee]

Nor venture more then thou doſt looke to looſe [than]
nor in the game do any hope repoeſe ;
for thouſands are by cards & dice vndone
to one y^t by a true accompt haue wonne.

Nor yet ſuch game can well be callèd thrift
y^t gotten is wth facing, fleight, & ſhift ;
but lewd they be y^t therof make a trade
another's wealth to ſeek & to inuade.

No exerciſe of body or of witt
ther in is vſd, ſith players ſtand or ſitt ;
and he y^t moſt doth beate his braine therin
doth but deviſe deceitfully to winne.

For if y^e play did reſt in ſimple chaunce
as they pretend, it would as ſoone advance
the ſtake of them y^t neuer plaid before
as his y^t plaid ten thouſand times before.

Precepts of Vrbanity.

But be it y^t no fraude at all were vsed
yet canst thou not from synne be so excused ;
if thou dost hope by hazard of the play
an other's wealth therby to drawe away.

Those only games for men be compted fitt
that further strength, actiuity & witt,
and make vs fitt & apter in the ende,
our selfe, our Prince and countrey to defende.

Garmentes.

For garmentes vse no better nor no worfe
then fitteth best thy body, state & purse ;
and let the stufte, couller & the fashion
be like thy peeres for age & ech condition.

Be none of those w^{ch} fashions first do blafe
lest thou be made a comon laughing gase ;
but if thou stay while fashion weareth out
thou shalt as well for stalenes haue a flout.

Frugality.

Such port to beare thou oughtest but desire
as both thy state & calling do require ;
least beggery, shame, debt, & eke disdaine
cause creditors & the at last complaine.

[thee]

To kepe thy state obserue thou must a measure
and squared by reuenue & thy treasure ;
begin but so as rather thou maist rise,
for such as fall through folly, men despise.

His father's state he seemeth much to scorne
that doth disdaine the port y^t he hath borne ;

and may as well for ought I vnderstand
disclaime his name, & goodes, & all his land.

Compassion.

The prifoner by warre or furetye
helpe to redeeme out of his mifery ;
lame, deafe or blind, nor agèd do defpife
but lend them handes, thy leggs, thy eares and eyes.

True laborer y^t fcarce can houle maintaine
relieue we muft, though they do not complaine ;
but fturdy rogue, or lufty vagabond
like to a thiefe would iaylèd be & fhonnd. [fhunned]

Behauiour.

Be courteous euen to y^e meaneft states
but only vfe thy equals for thy mates ;
fuch reuerence vfe to fuperiours
as thou doft claime from thy inferiors.

Thy betters vfe wth fuch a decent grace
as doth belong to either's ftate & place ;
for as thou muft no man due honour grutch
fo mayft thou yeld where thou doft like, too much.

Who honour takes or giueth more then due, [than]
fhall both be fcornd of them y^t do it vewe ;
as pride it is, too high to take thy place
fo maift thou not too much thy felfe abafe.

It is a point of greate ciuilitye,
due reuerence to yeld to ech degree ;
which to obferue if thou doft want the skill
to yeld y^e moft is 'fcufèd by good will.

Ryot.

If tauerne or the alehouse thou dost haunt
Wit, credit, health, & wealth thou soone shalt want ;
these frutes they yeld y^t be furchargd wth drinke,
they brawle & fight, yea stagger, spue & flinke.

Shunne flattering harlot as a serpent's sting
who vnto the will diuers poisons bring ; [thee]
as soone to waft thy lands & all thy wealth
and soone to crack thy credit, & thy health.

Mediocrity.

Who kepeth meane in word & deede & gesture
in curtesy, in dyet, 'spence, & vesture ; [expense]
shall both preuent all harmes y^t may arise
and be esteemd a ciuill man and wife.

A Diet.

ANould man askd, what charmes or spell
made him to beare his yeeres so well?
What course he tooke to maintaine strength,
and drawe out life at such a length?
gaue answere thus. Ile not refuse
to tell the friende what charmes I vse.

[thee]

- 1 from wine and weomen I abstaine.
- 2 full meales and dainety I refraine.
- 3 The clothes are warme w^{ch} I do weare.
- 4 My body bounde, wth me is rare.
- 5 My heade and neck are sildome bare.
- 6 from wett and could my feete kept are.
- 7 At euen and morne I walke a mile.
- 8 Discourfe wth friende my cares beguile.
- 9 Excesse in all thinges I abhor.
- 10 And violent sportes I care not for.
- 11 Phisike I shunne; Nature is free.
- 12 And thus she workes hir will on me.
My dayly sinnes I do vnfoulde
to Christ alone (my hope and houlde),
Who by his spirit hath me toulde
that in his booke my name's inroulde.
Thus I looke younge, though I be ould
Through th' helpe of god, not th' helpe of gould.
And these the charmes are, this the spell
W^{ch} makes me beare my yeeres so well.

A Wife.

- SUCH as I haue to my owne hart propounded
 And labor'd to obtaine as earth's cheefe good ;
 A wife made all of wifhes, & compounded
 Of choice ingredients both for minde & blood.
- 1 A Maide, yet willing to become a mother.
 2 Younge, yet full ripe. A faire one, and yet black.
 3 The white side turnde to me, black vnto other.
 4 Silent, yet one y^t no good tounge did lack.
 5 Rich, only to contentment, not t'excesse.
 6 Wife, not to teach, but her owne wants to knowe.
 7 Holy, striuing with loue her faith t'expresse.
 8 Welborne, yet not so high to fet me lowe.
- Such, whils't I fancied to my felfe a wife
 Friende, I do heare you haue her to y^e life.
- Th. Scotte.

NOTE.

[See our *Introduction* on this poem, which has hitherto been printed as by *DONNE*. G.]

*An Elegy wherein is contained good & honest
counsell for Ladies & gentlewomen to
dep't ye citty according to his
Matie's p'clamation.*

YOU women that do London loue so well,
whome scarce a proclamation can expell.
And to be kept in fashion fine and gay
Care not what fines your honest husbandes pay ;
Who dreame on nought but vifetts, maskes & toyes
And thinke the Country contributes no ioyes :
Be not decei'ude, the Country's not so bare,
But if you trading want, ther's ware for ware.
Or if you Musicke loue, know every Spring
Both Nightingale & coucoes there do sing.
Your compleat gallant, & your proper man
Are not confinde to fleetstreet or the stran.
But you haue nobler thoughts, then do not doe
No ill, nor any thing that 'longs there to,
Cæsar woulde haue an honest woman be
Not only chaff, but from Suspition free.
W^{ch} you y^t foiourne here can hardly thunne,
You must so many tempting hazards runn.
For faue some few here that ar full of grace,
The worlde hath not a more deboshèd place. [debauched]

Your owne propension ill enough contriues
 With out the exceffe of towne prouocatiues.
 Therefore depart in peace, & looke not back,
 Remember Lott's wife ere you suffer wrack
 Of fame or fortune, w^{ch} you may redeeme
 And in the country liue in good esteeme.
 Ladies of honour grace the Court I graunt,
 But 'tis no place for vulgar dames to haunt :
 The Country is your orbe and proper sphere ;
 Thence your reuenues 'rise, bestow them there,
 Convert your coach-horse to the thrifty plowe,
 Take knowledg of your sheepe, your corne & cowe ;
 And thinke it no disparagement, or taxe
 T'acquaint your fingers with the wool and flaxe.
 Whereof examples ar not farr to seeke
 Where noble Princeffes haue done the like.
 Your husbandes will as kindly you imbrace
 Without your iewells, or your painted face.
 And there your children you may educate
 As well as those that French or Spanish prate :
 Vifit the sick & needy ; and for playes
 Play the good houfwiues, waft not golden daies
 In wanton pleasures, w^{ch} do ruinate
 Insensibly, both honour, wealth and state :
 And do it of your felues ; the Spanish dames
 Frugality will teach you to your shames ;
 And then no thanks, for so it comes in fashion
 you will be ser vile Apes to any Nation :
 And you good men, 'tis best you get you hence,
 Least honest Adam pay for Eue's offence.

To the Kinge's most excellent Matie.

*The humble petition of the lord vicount Falkland one of
the lords of your most honorable
privie councill.*

Most humbly shewing

THAT I had a sonne vntill I lost him in yo^r high displeasure, where I cannot seeke him, because I haue no will to finde him there. men saye there is a wild young man now prisoner in the Fleete, for measuring his actions with his owne priuate sence, but now for that they say your Maties hand hath appeared in the punishment, he bowes & humbles him selfe before, and to it.

Whether he be mine or not I cannot discern by any light, but that of yo^r roiall clemencie, for only in your forgiveness must I owne him againe myne.

Forgiuenes is the glorie of the supreme powers, & 'tis [of so] hie operation, that when it is extended in y^e greatest measure, it conuerts the greatest offenders into the greatest louers, and foe make purchase of their harts, an especiall priuledge, peculiar and due to Soueraigne princes.

If your Matie will vouchsafe out of your owne benignitie to become a seconde nature and restore that vnto me, w^{ch} the first gaue me, and vanitie depriued me of, I shall keepe the reckoning of the full number of my sonnes, wth comfort; & render the

tribute of my most humble thankfulnes, els my weake ould
memorie must forgett one.

NOTE.

[This letter of the elder Falkland in behalf of his afterwards chivalrous and illustrious son, has been often printed. We have collected the Poems of Falkland in our Fuller Worthies' Library *Miscellanies* (vol. iii.). The handwriting is boyish, and there are mistakes, *e.g.*: line 11 misreads '& this hie'; line 13 'make'; line 14 misspels 'espeatiall';—all of which we have corrected. G.]

[*Latin Epitaphs &c.*

Three blank leaves follow the letter of FALKLAND, and then come these Epitaphs &c. G.]

*Epitaphiū on Nicho: Baconū
Equitem auratū.*

NON hominem possū, non audeo dicere Dium
Mors hominem monstrat, vita fuisse deum.
M^r Camden.

NOTE.

[The illustrious William Camden and Sir Nicholas Bacon, father of
the Bacon. G.]

Epitap.

QUI iacet hic fuit ille aliquid, fuit & nihil ille
Spe fuit ille aliquid, re fuit ille nihil.
M^r Dauies.

NOTE.

[Probably Sir John Davies, previous to his knighthood. G.]

Epitaph. Jo. Calfe.

O DEUS omnipotens vituli miserere Johannis
Quem mors preueniens non tulit esse bouem.
Tho: Morus eques.

NOTE.

[Sir Thomas More, whose Latin poetry has been collected into a dainty little volume (Pickering). G.]

In obitū Papæ pij quinti.

PAPA pius quintus moritur : res mira tot inter
Pontifices tantū quinq. fuisse pios.

*In obitū Andreas Corbet
cuiusdam militis.*

FUNDUS habet dominū qui fundū nuper habebat
Et domus est domini terra lutosa fui
Non tamen ille falo folio manet ille tonantis
Et locus est illo dignus, et ille loco.

Tho. Laurence.

NOTE.

[Unknown apparently. G.]

Desceptatio inter Epicurū & diuinū Philosophū.

SIC vult, sic statuit rerū natura creatrix
Vnica res vno possit vt esse loco
Et terræ centrū tendat adire graue
Et loca celsa poli tendat adire leue
Corbettus nequeat pluribus esse locis
Corpus terrenū putrida terra tegit
Corpore terreno mens sua clausa manet
Tempus in eternū corpus tellure quiescit
Omnia putrescunt cor, cutis, ossa, caro.

Confutatio.

SIC vult, sic statuit rerū natura creatrix
 Singula res proprio quærat vt esse loco
 Terra terrestri vult remanere loco
 Cœlica cœlesti vult habitare loco
 Corbettus poterit pluribus esse locis
 Corpus defunctū terra lutosa tegit
 Cœlestem mentem cœlica regna tenent.
 Tempus ad æternū corpus tellure refurgit
 Cuncta renouescunt cor, cutis, ossa, caro.

Tho. Lawrence.

In obitū Henrici Sydney Militis.

REGIA Sydnej facies dulcesq. lepores
 Forma deecens dominū deseruere suū
 Omnia iam tumulo pariter claudunt^r in vno
 Omnia funestus contegit iste lapis,
 Vixit, non viuit, non floret, floruit olim
 Non est qui semper dignus vt esset erat.

Correctio: Vixisti: viuis: viues:

VIXISTI, viuis, viues fine fine beatus :
Florebis nec flos iste caducus erit.
Proles pulchra fui morientis imago parentis
Ipso te prohibet te moriente mori
Fama peregrinas late diffusa per oras
Ipso te prohibet te moriente mori.

Abrah: Frances.

NOTE.

[ABRAHAM FRAUNCE the friend of SPENSER, and a "sweet Singer" of note. His "Emanuel" and "Psalmes" we have reprinted in our Fuller Worthies' Library Miscellanies (vol. iii.). G.]

*Carmina cuiusdam simplicis
pædagogi in obitū generosæ.*

NON est defunctā quod te doleamus amici
Corpus habet requiem mens quoq. lætitiā.
Dauenport.
Y

Responsio.

EST, est viuentem quod te doleamus amici
 Corpus habet scabiem, mens quoq. stultitiā.
 Tho. Lavrence.

*In obitū Eliza: Rosse
 vxorī Petri Rosse Ar.*

QUIS lapis hic? Tumulus? cui deditus, editus orbi
 Si quæres quæ res sit, resonabit, abit.
 Quis locus est miseris si cœlū non detur? Ater.
 Ecquid homo? pulvis cū morieris, eris.
 Quo iusti? ad cœlū si iuste viuitis, itis,
 Sufficit ad cœlū si semel itur, iter.

J. R.

NOTE.

[Probably by Sir John Roe. See our *Introduction*. G.]

Epitap.

QUID tua vita ? dolor : quid mors nisi meta dolorū
Mors vitam sequitur, vita beata necem.
Ergo ne defunctū dīre lachrimabimus ? absit : [sic]
Prestat abesse viris possit vt esse deo.

J. L.

[*A royal death.*]

THE flower de Luce is seare, late pride of Springe
The Lyon deade, eare while the fforrestes kinge.

[*Rosa et Leo.*]

EN Rofa flos Veris, Leo Siluæ rex ceciderunt
abstulit vna dies robur & omne decus
Quæ forma anteibat, dudū, qui Robore cunctos
en Rofa contabuit, corruiat atq. Leo.

Viribus indomitū superat vis nulla Leonē
 ad cuius vocem cuncta timere solent.
 Martis at ecce Leo, martis decus occidit inquā
 robore præcellens concidit ipse Leo.
 Purpureæ quid flore rosæ formosius esse?
 irridis asimilis, qui color esse potest?
 Veris amor rosa, Vere obijt, flos arruit iris
 iris quæ forma præstat, odore Rosa.
 Nec sua forma Rosam, nec vis sua magna Leonem
 eripiunt fati, parcere parca nequit.
 Cū neq. forma Rosam seruat, nec vita Leonem
 quis Læthi effugiet tristia fata? nemo.
 Quippe semel moriendū est, mæsti limina Læthi
 sunt calcanda tibi, cū tua fata vocant.

Plures venerant solē orientē quā occidentem.

SUCCUBUIT fati Regina Britannica fævis
 cuius morte nihil tristius esse potest.
 Illi at imperio successit rex Jacobus
 cuius forte nihil dulcius esse potest.

Cū venit inde dolor, venit hinc cū sumā voluptas
 dic mihi qua præstat conditione frui?
 Tristia feu veteris Reginae funera fleuim
 feu canerem Regis tempora læta noui?

Tempora læta canā, sed & aspera funera flebo
hac mihi iam placuit, conditione frui
Tempora læta canā : nec tristia funera dicā,
hac, mihi iā placuit conditione frui.

J. L.

NOTE.

[It is somewhat tantalizing to find Donne addressing a "J. L." with high praise. Probably a Lawrence. See our edition of Donne in the place. G.]

An epitaphe on a preacher.

INSTRUXI quondā multos, nunc instruo cunctos
Quod struit vna dies, destruit vna dies.
Sic speciosa ruit spatiosi fabrica mundi
Sic oritur moritur vermis inermis homo.
O me fœlicem qui carnis fasce solutus
Mutaui veris vitrea, vana bonis.

*An Epitaph composed by Sr Edward Dyer
of Sr Philip Sidney.*

AMONGE the woes of those vnhappye wightes
That haue sett downe the forrowes of their tyme,
Whose lives are lefte devoyde of all delightes
And past in greife the pleasures of their prime ;
Let me discourse the secret of my care,
More then conceipte or forrowe can declare.

Some loose their welth, it is a slender losse,
My life hath lost the treasure of my trust :
Some loose their health, alas a comon crosse,
My live's delighte is buried in the dust :
Some loose their frendes, it is not one man's woe,
I loose a freinde, such one there is noe moe.

Some loose their loue, a forrowe neare the harte
In kinde affect, and onely crosse of crosses ;
Some loose their lives where forrowes never p'te,
Some loose themselves in thinkinge of their losses :
More then my selfe is such a frend bereft me,
As welth, nor helth, nor love, nor lyfe hath left me.

And shall I tell what kinde of man he was
Whome thus I loved and never creature hated :

Imagine firſte it doth my reaſon paſſe
To write of him, whome higheſt powers created,
For every p'te that vertue hath deſired,
Ioye of the heavens and of the world admirèd.

Yet as my harte for greife and forrowe ran
I will deſcribe the ſubſtance of his ſtate ;
In childiſhe yeares he was eſteemed a man,
And halfe a man, more halfe a magiſtrate ;
One¹ whome the Artes and Muſes ſoe attended
As all in all, for all he was comended.

Whoſe wiſdome was not ſeene in wanton toyes,
And thoughe no wanton yet not voyde of wytt ;
Of worldlie welth he never made his ioyes,
Althoughe ſometyme he had a taſte of yt ;
For lett the beſt that lives doe what he can,
In ſomethinge yet he ſhewes he was a man.

But iff one earth there weare a man devine,
For nature's giſtes and vertue's fervent grace ;
Then giue me leaue to ſay this love of myne
Was here to[o] good to haue a dwellinge place,
But lives in heav'ne in ſome highe angell's office
Where God Himſelfe doe uſe him in His ſervice.

[on]

To ſay yet more what in effecte he was,
Let this ſuffice, in ffyne he was a man
Whoſe heavenly wiſdome found the way to paſſe
More then the honor of witt and reaſon can ;
In whoſe attempts the world ſoe well did know them,
Nothinge but death could ever overthrowe them.

¹[=on, as throughout. G.]

Comelye of shape and of a manlie face,
 Noble in birthe and of a princelie mynde,
 Kinde in affect and of a courtlie grace,
 Courteous to all and carefull of the kinde :
 Vallor and vertue, learninge, beawtie, love,
 These were the p'tes that did his honor prove.

Whose full p'fection thus hath wisdome pryed [praised]
 His wordes were substance and his deedes devine ;
 Reason the ground whereon his hope was raifed,
 Labor his life, and learninge was his lyne ;
 Truth was his love, and tryall his intent,
 Care his conceipte and honor his content.

He spake noe word but carried full his weighte,
 He nothinge did that ever tooke disgrace,
 He had noe mynde to muse uppon deceipte,
 He built on heaven, his onely buildinge place ;
 He lou'd the Church, where faintes do build the steeple,
 And fought the world, where angells are the people.

He traveild far when he was nearest home,
 Where was noe earth, he could behould the land ;
 He sawe a house without or lyme or stone,
 And saylde the sea where there was never sand ;
 He founded depthe withowt or lyne or leade,
 And found owt lyfe where other men were deade.

He feard noe foe, nor ever foughte a freinde,
 He knewe noe want and made noe care of wealth,
 He nought begonne but had a care to end,
 And never lou'd the honor had in stealth ;
 By fyre and sword he wonne his worthy fame,
 And hath advaunste the honor of his name.

In all the skye he honored but a starr,
That was the course of all his kinde affēcon;
Whose flame was neare although the fyre afarr
Gauē him the heighte of his true love's direction:
He was foe kinde and constant where he loved
As once resolved he could not be removed.

His hand was free to helpe the needie harte,
His harte was franck to fill the emptie hand;
His most desire was to reward defarte,
And hould vp state when honor could not stand:
His onelie ioye was honor of the feild,
To conquere men and make the captaines yeild.

Much was his care, and of his cuntrye most,
Little his ioye, and in himselfe the least;
All for his freind did seeme but little cost,
Yet to him self a little was a feast:
Highe was there hap that mought but be about him, [their]
Death is there lyfe that mone to be without him.

Howe iudge the life in leauinge such a ioye,
The death, in losse of such a danty freinde;
What may remove the roote of this anoye,
Or howe this greife may ever haue an end;
And if it be a case incurable,
Thinke of the deathe where it is durable.

To live in death it is a dyinge lyfe,
To dye in lyfe, is but a liuinge death;
Betwixte these twoe is such a deadly strife
As makes me drawe this melancholie breath;
Wherein conceipt doe live so discontented
As never harte was ever foe tormented.

A torment onelie made but for the mynde,
 A mynde ordeined but onely for distresse ;
 And such distrefs as can noe comfort fynde,
 And leaves the harte to dye remedylefs ;
 And such a death as lively to behould
 Ten thousand tormentes more then can be tould.

Yet thoughe my pen can never half exprefs
 The hideous tormentes of my heavie harte ;
 Lett me sett downe the truth of my distrefs
 That some poore soule may helpe to beare a p'te ;
 That in extreames when we are woe-begone vs
 The world may weepe to fitt and looke vppon vs.

Nature and arte are gott about his grave
 And there fitt waylinge of each other's losse ;
 Hard by his tombe, fatte sorrowe in her cave,
 Cuttinge her hart to thinck of honor's crosse ;
 And wisedome weeping, wringing of her handes,
 To see the worlde in what a case it standes.

In this darke hole of his deathe's heavines
 Vue wofull beauty with her blubbered eyes ;
 By her fittes love with care all comfortlefs,
 Recording of his mother's miseries.
 Amonge the rest that wayte the losse of freindes
 Sitte pacience pickinge of her fingers' endes.

From pittye's face doe fall the tricklinge teares,
 Of tormentes such as teare the harte of love ;
 The Muses fitt and rend there shrivled haire
 To see the payne that love and beawtie prove ;
 Amongst them all howe I am torne asunder
 And yet doe live, confesse it is a wonder.

I live, I live, alas I live indede,
But such a life was never such a death ;
While faintinge harte is but constreinde to feede
Vppon the care of a confuminge bréath :
O my sweete Muse, thou know'st how I am vexèd,
Poynte owte my passion howe I am p'plexèd.

Yet for the care that vertue hath conceived
For losf of him that was her dearest love,
And for the death that honor hath receavèd
Where pacience doth the deadly passion prove ;
I can not chuse althoughe my harte doth hide it,
But shewe my greife foe greate I cannot byde it.

O that I had but so devine a heade
As could bewraye the sorrowes of my brest ;
Or from the graue to rayse againe the deade
And not offend my God in my request ;
Or by a prayer that I might obteyne
To see the face of my desire agayne.

But all in vayne, my wishes naught availe,
My wordes are winde and carry not effecte ;
And with the greife I feele my senses fayle,
That fortune thus shold crosse me in affecte :
As by the losse of one sweete heavenlie frend,
My harte shold dye and yet not dolor end.

Ende, noe God wootte, there is noe ende of greife,
Where sad conceipte will never out of mynde ;
And booteles hope to harpe vppon releife,
Where care may feeke, but never comfort finde ;
For in the world I had noe ioye but one
And all but death : now he is deade and gone.

Gone is my ioye, alas and welladaye,
 What shall I doe nowe all my love is gone?
 All my delighte is fallen into decaye
 Onely but heaven, I haue to hope vppon :
 Oh heauenly powers take pittie one my crye, [on]
 Tell me not live and see my lover dye.

O my love, O my love, all my love ever,
 Out alas fyllie wretch, welladaye woe is me!
 Of a freinde ever frend, such a freinde never,
 In the world through the worlde may the world see :
 Holie Saints, high powers, heavens looke vppon me,
 Pitty me, comforte me, thus woe begoms me.

My heavenlie love, heav'ns loue as well as I,
 Heaven was his care, and heaven his content ;
 In heaven he lives, in heaven he cannott dye,
 From the heavens he came, to the heavens he went :
 Of heavenlie love, heaven will I looke for never
 Till in the heavens I may behold the[e] ever.

But what me thinckes I see a foddaine chaunge,
 The world doth feeme to alter, Nature much ;
 The state of thinges is to my reason straunge :
 And forrowe like as there was never such
 Such lacke of love, such mourninge for a freinde,
 Such world of woes as if the world wold ende.

Me thinckes I see the Queene of kinde affecte,
 Sighinge and fobbinge with such inward greife
 As he that could consider the effect
 Mighte see in harte her deade without releife,
 And in conceipte so overcome with care
 It kills my harte to see her heavie fare.

Me thinckes I see a fight of armèd horfe
Ledd in by boyes as if the men were deadd :
Me thincke I heare men murmure of a course,
And gallant youtnes goe hanginge of there headd :
Methinke I heare a thunder in the ayre
Bidde farewell hope, and looke vppon despaire.

And so forlorne abandone all content,
Keepe in the caves where comforte is not knowne :
Borne but to live and onelye to lament
The dolefull life that by his life hath growne ;
Whoe in his life wolde let him knowe noe care,
But by his deathe all greifes that ever are.

Pan in a rage hath broken all his pipes,
Pallas alas fittes poringe on a booke ;
Her weepinge eyes see how Diana wypes,
And poore Apollo castes a pitteous looke :
The nymphs come in with such a wofull cryinge
As if that Love or Venus lay a dyinge.

The nightingale is stoppèd in her throate,
And screichinge owles do make a fearefull noyse ;
The dolefull ravens do finge a deadely note,
And little wrennes the ende of Eagles' ioyes :
The Phoenix droopes, and Faulcons beate there winges
To heare howe swannes of death and sorrowe finges.

The trees are blasted, and the leaves doe wither,
The danty greene is tornedd to dustye graye ;
The gallant vines are shruncke and gone toghether,
And all the flowers doe fade and fall awaye ;
The springes are drye, and all the fish scales beaten,
And all good fruite the earth it self hath eaten.

O what a woe it is to fee the woes
Where naught but woe is left to looke vpon :
A greife to[o] greate for reafon to difclofe
And in effect a death to ftudye one: [on]
Where man and beafte, birde, fifhes, flowers and trees
Doe half the hope of all their comforte leefe.

When one the earth was ever fuch a fighte? [on]
Hardly the worlde can fuch a forrowe haue,
Never did death more ceaze vpon delight
Then when this knight was carryed to his grave ;
Which when I fawe, foe neare my harte I fett
As while I live I never can forgett.

Me thinckes I fee a trumpett, drum and fife
Sounde all a moft as if the world were done ;
Me thinckes I fee an end of happye lyfe,
Or fecond ioye fince latter age begonne ;
Me thinckes I heare the horror of the crye
As if the day were come that all fhould dye.

O what I heare, O what I feele and fee,
Hold harte, helpe heav'ns, how can I longer live !
But in the heav'ns there is noe helpe for me,
Not all the worlde can any comforte give :
When death dothe of my deareft freinde deprive me
What can remaine in comforte to revive me ?

And yet the world fhall witnes what thou arte,
Who in the world didft leave not like behinde ;
I will fett downe thoughe fhorte of my defarte,
The happie hounor of this heavenly mynde ;
And one thy tombe I will with teares ingrave [on]
The death of life, that for thy lacke we haue.

Looke one the hills howe all the sheapheardes sitt, [on]
 Heavie to thincke vppon theire honest frend ;
 Howe Phillis fittes as one beside her witt
 To se[e] the forrowes of her shephearde end ;
 Harke how the lambes goe bleatinge vp and downe,
 To see theire shepheard carried to the towne.

Looke howe the flocke beginne to leave there feedinge,
 while cruell beastes breake in amonge the sheepe ;
 See howe the harte of love doe lye a bleedinge,
 that Mars was slayne while Venus lay a sleepe :
 see howe the earth is bare in every place,
 to see that death hath done the worlde disgrace.

And Coridon, poore filly wretched fwayne,
 doth make such moane as if he wold goe madd ;
 all in dispayre to see good dayes agayne,
 to loose the ioye that in the earthe he had ;
 who since he hard but of the mortall wound
 liv'd like a ghost, that goes vppon the ground.

ffirst comes the brother all in mourninge black,
 mourninge indeede in boddie and in mynde ;
 fouldinge his armes, as if his harte wold wrack,
 feelinge the death that love and nature fynde ;
 lookinge vppon the last of his delighe,
 dyinge in harte to see the heavie fighte.

The schollers come wth *Lacrimæ Amoris*,
 as though there hartes were hopeles of releife ;
 the soldiers come wth *Tonitruæ clamoris*,
 to make the heav'ns acquaynted wth there greife ;
 The Nobler peeres in *Ciuitatis portis*,
 in hartes engraven, come in wth *Dolor mortis*.

The straungers come wth *ehe mala sorte*,
 the f'vantes come wth *male de la vita* ;
 the secret frendes wth *piefo ehe male*,
 and all wth there *felicita finita*.
 Now for my self *O dolor infernate*
Da vider male, et non da viuer tale.

But since I see there is noe remedye,
 what god will haue muft never be wthstood ;
 and male Content is but a malladye,
 that may confume but can do little good :
 I will to god referr my whole releife,
 in heav'nlie care of my vnhappie greife.

And one my knees befeech his holie will [on]
 to cast one me those sweete and lovinge eyes,
 that heate the harte of verie hatefull ill
 and give the life where never Comforte dyes.
 that where my harte is gone, my hope may thither,
 that fayth and love may live in heaven together.

But till my foule may see that heav'nly sweete,
 where vertue doth her dearest love imbrace,
 where comforte, care, and kinde affect may meete
 and have the ioye to see each other's face :
 vppon thy Tombe I will these wordes sett downe,
 that all the world may reade of thy renowne.

Perfection peereles, vertue wthout pride,
 Honor and learninge linkt wth highest love ;
 ioye of the thought in true direction tryed,
 life of the love, that highest honor prove ;
 in Angells' Armes wth heav'nlie handes imbraced,
 paradise pleased, and all the world disgraced.

Seeke all the world, or seeke and never finde
in earthlie mould the mount of such a mynde ;
Devineſt gueſte that god and man beſtoweth,
in glory ſuch as from ſuch glorye groweth.
And of the ioyes that haue all greife begonne,
Yet let me weepe when all the world hath done.

NOTE.

[On this poem, mis-assigned to Dyer, see our *Introduction.* G.]

*In obitum Elizabethæ Crofte nuper uxoris Caroli
Crofte Armigeri C. B: hoc memoriæ pignus poſuit.*

GENTLE beholder of theſe dolefull Lynes,
Wth carefull Mutes and mournfull Accentſe foundinge ;
Reſolve to teares, veiwinge theſe ſad deſignes
Off dryry ſorrowe, and hartes deepeſt wooundinge :
Confuminge tyme, abridginge worlde's deſire,
Infultinge death, fearefull, p'digious, ſtraunge,
Eclipſinge, waxinge heate of nature's fyer,
Wth wayninge, forc't and neceſſary chaunge ;
Since yo^u haue done yo^r worſt to date her dayes,
Whilome the worlde's, nowe heaven's abortive gueſt,
(I) this ſadd memorie of her live's prayſe,
P'fume to write, in ſkillfull Artes the leaſte.

Shee was descended of right gentle blood,
 Kynde, Co'teous, affable and mylde by nature ;
 Modest her thoughtes, her disposicon good,
 her mynde, Exchequer's store to every creature ;
 her Conscience spotles, her Religon pure,
 her life sinceare, her studdie contemplacon ;
 her hope was Heauen wth life aye to indure
 her faithe was constant, in her Soule's salvacon ;
 her vertuous care, her children to directe
 Conforme to reason, in her husbände's will.
 her bountie to her servantes, freindes respecte,
 desire to helpe and wishe noe neighbo^r ill :
 Thrice happie then breathles in Tombe that lyest,
 earth hath but earth, thy better pte survives.
 Aye live thy vertues to succeedinge tyme,
 Thy death from lyfe, a second life derives.
 Death life confirmes, Heauen earthe vnite in one,
 Thy life in death and blisse when worlde is done.

*In obitum generosissimæ Merialis Crompton
 nuper Vxoris Thome Crompton gen'osi
 C. B. hoc memoriæ pignus possuit :
 Obijt: 15^o Maij Anno Dni. 1600.*

STEARNE death, the abridger of y^e worlde's desire,
 Nature's eclipser, and Heauen's instrum^t,
 Tyme's Agent, victor both of sonne and fire,
 Greife's period, and the soule's Infranchizem^t :

With fatall and inevitable darte
Hath from her Phere, divorst his best beloved, [husband]
And left impreffion in each gentle harte
of greived thoughtes, not easilie remov'd ;
from Sinne-sicke Earthe to Saints Ambrosiall feast
she was invited in her cheifest prime,
& evere since, to tearme her an abortive gueft,
It's Error yet of Loue not love of Cryme.
She was derived of right Generous kynde,
her faire demeano^r myrro^r to each veiwe ;
her owtward accons, modeled her minde,
w^{ch} was a golden Myne, wth Earthe inclos'd ;
Refined wth Vertue, and Religion's fyre
her will was ledd by Reason, w^{ch} oppos'd
each head stronge passion and unchaft desire.
her care was ofte to tender fruites of Love,
Still doinge righte, offringe noe Creature wronge.
her harte a Spheare where all good thoughtes did move,
whose influence was disp'sed by the tounge.
Earthe take thy mowlde, in thy dead armes imbrace her
Who livinge was belov'd for worth and merritt.
Preserve her Tyme, let not oblivion race her, [raze]
That lyfe wth ffame, shee may mongft men inheritt.
 happie thy life, whose death fuch chaunge derives
 To live in fame, whose foule in heaven survives.

NOTE.

[We have given the two preceding pieces in our collection of the Poems of Christopher Brooke in *Miscellanies* of Fuller Worthies' Library (vol. iii.). See in the places on them. In the first, line 27 is evidently wrong, as the rhyme with "lyest" (line 25) is lacking. Brooke wrote "From worldly warfare, summon'd to the highest" (as *supra*). G.]

Sr Phillip Sydney his Ep: in Pawles.

ENGLAND, Netherland, the heauens, and the Artes,
 the foldiers, and the world haue made fix p'tes
 of valyant Sidney; for who can suppose
 that a small heape of stones could Sydney inclose.
 England his bodye hath, for it hath him bredd:
 Netherland his blood, in her defence shedd:

The heauens hath his soule, the Artes haue his fame,
 Soldiers the greife, and the world his good name.

*Of Sr Frauncis Walsingham, Sr Phillipp Sydney,
 & Sr Christ. Hatton, Lo. Chancelor.*

FRAUNCIS and Sr Phillip haue noe Tombe,
 Sr Christofer hath Tombe enoughe for three;
 And yet they lye not foe for want of roome
 or want of Love in there posteritye.
 who wo'ld from livinge hartes entombe such ones,
 to bury vnder a fewe marble stones.

Vertue dyes not, her Tombe yo^u neede not rayse,
 let them trust tombes that haue owltliued their praise.

[Sir Philip Sidney ?]

HERE the bodie of that man lyes
whose accons all were histories ;
Noe Epitaphe can make him knowne,
nor add one prayse more then his owne.
J. Hoskynes.

An Epitaphe on Mr Sandes.

WHO wo'ld live in other's breath
fame deceaves the deade man's trust :
When or names are lost by death :
Sandes I was and nowe am dust.
Mr Hoskynes : medij Templi.

An Epitaphe on a Bellowesmaker.

HERE lyes John Geddard, maker of bellowes,
 his craftesmaster, and kinge of good fellowes :
 but for all that he came to his death,
 for he that made bellowes could not make breath.
 Mr Hoskynes.

[Hugh Poache.]

HERE lyeth the bodie of Hugh Poache
 headed like a herringe, bellied like a Roache :
 god of his mercy fend him his grace,
 for he never had heare, growe one his face. [on]
 per eundem.

Of the B. of London.

I WAS the first that made Christendome fee
a Bishop to marry a Ladie, Lady ;
the cause of my death is secret and hid
I cryed out I dyed, and soe I did.
per eundem.

NOTE.

[Bishop Fletcher, father of JOHN FLETCHER and uncle of the poets, GILES and PHINEAS FLETCHER. Contemporary MSS. contain many sarcastical notices of this bishop. Consult our Lives of the Fletchers, prefixed to their Poems in Fuller Worthies' Library. G.]

Of Sr Tho. Gressham.

[Gresham]

H ERE lyes Gressham vnder ground
as wife as fifty thousand pound ;
he never refused the drinck of his freind,
drinke was his life and drunck was his ende.
per eundem.

Of one y^t kepte runinge Horses.

HERE lyes that man whose horſe did gayne
 the bell, in race one Salisburie plyane ; [on]
 Reader, I knowe not whether nedes it,
 yo^u or the horſe rather to reade it.
 per eundem.

Of Swifte.

HERE lyes Swifte that swiftlie fledd
 all company alive, and lived as deade ;
 when death ran for Swifte he was verie glad
 that ſo might he ſhifte of thoſe fewe freindes he hadd :
 Away he wo^uld in haſt, noe man could intreate him,
 yet nowe here he lyes, yf the wormes have not eate him.
 per eundem.

An Ep: one a man for doyinge nothinge. [on]

HERE lyes the man was borne and cryed
tould three score yeares, fell sicke and dyed.
per Eundem.

Of a Cofener.

AND was not death a lusty strugler
in overth cominge James the Jugler ;
his lyfe so little truth did vse
that here he lies : it is noe newes.
per eundem.

[Another.]

HERE lyes the man wthowte repentaunce,
whose death hath lost him much acquaintaunce.

*Mr Hoskines, his owne Epitaphe when he was
sicke, beinge fellow in New Colledge
in Oxforde.*

READER, I wo'ld not haue the mistake [thee]
deade or alive I deserve not thy knowledge ;
onlie but this that my bones may make
parte of the dust of foe worthie a Colledge.

That I spent I had ; y^t I gaue I haue ; y^t I lefte I losfe.

NOTE.

[See on Hoskins in former Note. It grates on one to read the above
Verses on the "magnificent" Gresham. G.]

An Epitaphe on a younge childe.

WITH in this marble casket lyes
A faire iewell of greate prise ;
which nature in the worlde's disdaine
But shewed, and straight put vp againe.

Of a Tailer.

HERE tell you a wonder, deny it if you can,
Here lyes a tayler, and an honest man.

Of Mr Taylor in Colman's streete.

HERE lyes Tayler of Colman's streete
That was bearde to his belly, & belly to his feete.

[On Robyn Ogle.]

THITHER thy fowle is gone,
heere lyes thy flesh and bone.
ffame said y^t thou beest true
and givest his graue his due.
An honeste of man's race
noe arme did ere imbrace.
Then heere all eyes in the
may Robyn Ogle see.

[thee]

[*Envious Death.*]

THAT envious death to mortalls does his wrong :
 takes good too soone, letts bad men live too long.

*In memory of the thrice noble and renowned
 Robert, Earle of Salisburie, by the
 Earle of Pembrok composed.*

YOU that reade passing by
 Robert, Earle of Salisburie :
 Knowe y^t in so short a story
 you can never find more glory.
 All y^e secrets on him laide,
 He the staffe of treasure swaide.
 Gaue his Master all the gaines
 Of the wardes : referu'd the paines :
 Govern'd all wth so cleare handes
 As most malist silent standes :
 All that snarle shall be soone
 Founde Doggs barking at y^e moone.
 This Tombe hath his boones possesst,
 Heauen and friends preferue the rest.

An other upon the same subiect by Mr Daniell.

IF greatnes, wisedome, pollicie of state
Or riches, or honour, coulde haue preferu'de from fate,
So soone thou had'ft not left the company of men ;
Who wert both England's purse & England's pen.
Greate little Lord, thou only did'ft inherit
Thy father's goodnes, honours, & his spirit,
Till death that equalls scepters wth the spade
Thee wth thy father's boones to sleepe hath laide.
In good time for thy selfe though for the state
Most wish't thy life had had thy father's date.
Could the Parcae wth prayers haue bin prepar'd
They long for vs thy wish'd life had spar'd.
All we now can doe is to bewaile thy herfe,
Not sing thy praise that cannot stand in verse.
Twill fill greate volumes, for thy noble partes
Men write not in hard stone, but in their hartes.

NOTE.

[SAMUEL DANIEL, a poet well deserving revival. G.]

Epitaph.

STAY, view this stone, and if thou beest not fuch,
 Reade here a little, y^t thou maieft know much.
 It covers first a virgin & then one
 Who durst be so in Court. A vertue alone
 To fill an Epitaph. But she had more :
 She might haue claim'd t'haue y^e graces foure.
 Taught Pallas language, Cinthya modesty ;
 As fitt to haue increas'd the harmony
 Of Spheares as light of starres : She was earth's eye,
 The sole religious houle and votary.
 Not bounde by rytes but conscience ; would'ft thou all
 She was still Boulstred, In w^{ch} name I call
 Vp so much truth, as could I here pursue
 Might make y^e fable of good women true.

B. J.

NOTE.

[No doubt B. J. represents B[en] J[onson], and the "Boulstred" the famous subject of so many remarkable poems in her memory by Dr. Donne. The above is in noticeable contrast with Jonson's other lines and sayings on Mrs. Boulstred. G.]

Sr Walter Raleigh.

EUEN such is time, that takes in trust
 Our youth, our age & all we haue,
 And paies vs but wth earth & dust;
 who in the silence of the graue
 When we haue wandred all our waies
 Shut vp the glory of our daies:
 And from that earth, graue and dust,
 The Lord will raise me vp I trust.

NOTE.

[I take from the *Courtly Poets*, as before, Dr. Hannah's note on this priceless little poem. "Printed with Raleigh's *Prerogative of Parliaments*, 1628, and probably still earlier; also with *To-day a man, To-morrow none*, 1643-4; in Raleigh's *Remains*, 1661, &c., with the title 'Sir Walter Raleigh's Verses, found in his Bible in the Gate House at Westminster' (1618); and in *Rel. Wotton*, 1651, &c., with the title 'Sir Walter Raleigh the night before his death.' Also found with several variations in many old MS. copies (p. 54)." Our MS. reading "our age" (line 2) seems preferable to "our joys", and line 4 is surely much more characteristic than "Who, in the dark and silent grave"; but Dr. Hannah's text of the closing couplet is superior:

"But from this earth, this grave, this dust,
 My God shall raise me up, I trust." G.]

*In memory of the vertuous and rare patterne
of modesty Mrs Suffex Kirbye.*

A VIRGIN chaft, of gracefull frame
Of comely body, good of name :
Louely of face, moft faire of minde,
Of sweete behaiour, milde & kinde.
This taper pure, this Lampe fo bright
But newly had receivèd light ;
This blome fo tender, bloffome younge
As fcarcely but to woman fprunge,
Was nipt by Death, who threw his dart
And ftruck this virgin through the hart :
A ruder pt Death never plaide
Then thus to kill a harmeles maide.
But cruell death, in fpite of the [thee]
She lives in heaven eternally,
And fhineth there more glorious farr
Then doth y^e Eaft, or Euening ftarr
And raignes wth her redemer bleft
Where God graunt all our foules may reft.

NOTE.

[We can find nothing on this "fair lady" anywhere. G.]

Epitaph.

[*Robert Wallis ?*]

ATTORNATUS generalis quondam Anne reginalis
Jacet hic Robertus Waalis nunquā ante fuit talis
Neque erit successurus donec mundus est futurus.

[*Sudden death of a Law-Knight.*]

HOW durst thou fawcie death intrapp
This purple gowne, and golden capp ;
And reave him of his thrice fet ruffe
Euen in his pride and in his huffe,
And kill our Caelero Lawe
Ere knighthood sword he coulde out draw
And dub a Lady : O you ffates
Love you no moore good giftes, regard not ffates ?

Are you not moved, nor taken wth good faces?
 Nor wth good bodies, wrapt vp in good cafes.
 If fo (O then) what ment you not to spare
 This knight fo hopefull & fo debonaire.

NOTE.

[I fear this is a 'gird' at SIR JOHN DAVIES, who died suddenly, and who, somehow, had bitter enemies. G.]

Epitaph.

NOT full twelue yeares twice toulde a weary breath,
 I haue exchanged for a wishèd death :
 My course was short, the longer is my rest,
 God takes them soonest whom he loveth best :
 For he that's borne to day and dies to morrow
 loofeth some daies of mirth, but months of sorrow :
 Why feare we death y^t cures our sicknesse,
 Author of rest and ende of all distresses.
 Other misfortunes often comes to greue vs
 This strikes but once, & that stroke doth releue vs.

NOTE.

[The above is a short quotation from an anonymous Elegy in celebration of the second wife of William Crashawe, B.D., father of the poet. It occurs in a privately-printed tractate entitled *The Honour of Vertue* (1620). See our edition of Richard Crashaw (2 vols.).—Essay in vol. ii.; also our *Introduction* (*ante*) for another quotation on p. 98, from *The Honour of Vertue*. G.]

An Epitaphe vpon King James.

ALL that haue eyes now wake & weepe,
 He whose watching was our sleepe
 Is fallen a sleepe him selfe, & never
 shall wake more : till wak'd for ever.
 Death's yron hand clofed those eyes
 That were at once thre Kingdomes' spies :
 Both to foresee & to prevent
 Dangers as soone as they were ment.
 That heade whose working braine alone
 Wrought all men's quiet, but his owne,
 Now lyes at rest : Oh let him haue
 The peace he lent vs, to his graue.
 If no Nabaoth, all his raigne
 were for his fruitfull vyneyard slaine ;
 If no Vriah lost his life
 Because he had too faire a wife ;
 Then let no Shemei's curses wounde
 his honour, or prophane this grownde.
 Let no black-mouth'd, ranck-breath'd curre
 Peacefull James, his ashes, sturre.
 Princes ar Gods. Oh do not then
 rake in their graues to proue them men.
 For two and twenty yeares' long care
 For providing such an heire

That to the peace we had before
May adde thrice two & twenty more.
For his daies' travailes, midnichte watches
for his crazed sleepe, stollen by snatches :
For two faire kingdomes ioynde in one,
for all he did, or ment t' haue done :
Doe this for him, write ore his duft
James the peacefull and the Just.

NOTE.

[One is glad to have these "melodious tears" over King James I. — who perhaps has scarcely been altogether fairly dealt with. The estimate of him by the foremost men could not be wholly "flattery" or courtliness, for it comes out in private letters and diaries. G.]

An Elegie.

ENGLAND & Fraunce vnhappily at Warres
Heauen sent an Angell downe, to ende all iarres ;
For entertainment whilst he stayd ; what roome
So fitt, as blest, as chaste Maria's wombe ?
When earth to Heauen was to be reconcilde
The peace was mediated by a Childe.
Maria then (a Name for ever blest)
The Princefs was, that entertain'd that Guest :
Maria then vnto the Temple hyes,
There payes her vowes, there offers sacrifice.
What did our blest Maria lesse ? she goes
And in the Temple payes the vowes she owes,
She offers. Preists Te deum sings
In each religion ; in each, holy things.
She imitates that Virgin, who is stilde
The blessed Mother of a blessed Childe.
A peace concluded, and proclaym'de : what then
Had God's Embassadour to do with men ?
He left the Earth, & vp to heauen ascended,
For peace being made, there his comition ended.
The time considered, little was the odds
Betwixt Her Sonne's Ascention day, and God's.
Be not abus'd (good reader) then with tales
This Childe an Angell is, & not Prince of Wales.
Finis.

An Epitaph vpon my Lo. of Northampton.

HERE lyes my Lord of Northampton, his Maieftie's erwigg,
With a Papifticall bald crowne, & a Proteftant perewigg.

NOTE.

[See on Northampton, *ante.* G.]

[*Lancafter and Yorke.*]

HERE lyes Tom: Lancafter and Sufan Yorke :
He as heauy as leade, and ſhe as light as corke.

Of Mr Butler ye great Phisitian.

HERE lyes Butler that neuer was Docter ;
He dyed in the yere when the Diuell was Procter.

Vpon Mr Burton of Oxford.

HIC iacet Democritus iunior
Cui vitam et mortem dedit
Melancholia.

NOTE.

[*The Burton of the Anatomy of Melancholy. G.*]

*Mr Martyn of the Middle Temple, his
Speeche to the Kinge.*

THE common feares and difficulties, w^{ch} perplex most confident Orato^{rs} speakinge before Princes, wolde more confound my distrustfull spiritt, speakinge to yo^r highe Ma^{tie} (most mightie Kinge and o^r dread Sou'aigⁿe Lord) did I not knowe, y^t the messuage w^{ch} I bringe is to a good kinge, allwayes gratefull. Curiositye of witt, and affected straynes of Oratorye, I leave to those, whoe more delighte to tickle the Prince's eare, then fatisfie his deeper iudgement. To me most gracious sou'aigⁿe (yo^r ma^{tie}'s meaneste subiecte) vouchsafe yo^r mylde & Princely attencon, whiles in the names of these grave magistrates, yo^r Ma^{tie}'s faithfull Sheriffes of London and Midd: I offer to yo^r benigne grace, that loyall & harty welcome, w^{ch} from that honorable and auncient Cittye (the harte of this Kingdome) is broughte by them, whose deepe and inward greife, conceived for the losse of o^r peerles and renowned Queene Elizabeth^e, is turned into excessive Joye for the approche of yo^r excellent Ma^{tie}, by whome the longe and blessed peace of five and fortye yeares is made p^{er}petuall. Greate is th'acknowledgem^t we owe, to the memorye of o^r Late prince's gou^{er}ment, whose far spred fame, as it shall live recomended to posteritye for ever, soe of her flourishinge raigne, noe other testimonie neede be required then that of yo^r highe ma^{tie} (since none can be more honorable) THAT THE LIKE HATHE NOT BENE READ OR HEARDE OF IN

OUR DAYES, NOR SINCE THE RAIGNE OF GREATE AUGUSTUS. Soe that euen glorious & victorious kinges haue iuste cause to enuye the glory and vertue of a woman. But she is gathered in peace to hir fathers. A memorable instaunce of yo^r Ma^{te}'s devine observacon, THAT PRINCES DIFFER NOT IN STUFF, BUT IN VSE FROM COMON MEN. Out of the Ashes of this Phoenix werthe thou Kinge James borne for o^r good; the bright starr of the Northe, to w^{ch} all true Adamantite hartes had longe before turned themselves, whose fame (like a newe funne risinge) dispersed those clowdes of feare, w^{ch} either our Politique freindes, our open enemyes, or th^unaturall factor^s for the fift monarchie, had given vs some cause to app^rhende. Yea o^r nobillity, counfello^rs & comons, whose wifdome and fidelitie, is therefore renowned as far as this Iland is spoken of, wth a gen'all zeale poasted to yo^r Ma^{te}'s subiection, not more incited herevnto, by the righte of yo^r Ma^{tie}'s discent and royall blood (drawne to this faire Inheritaunce, from the loynes of o^r auncient kinges) then enflamed wth the fame of yo^r Princely and eminent vertues, where wth (as A riche Cabbinet wth precious Jewells) yo^r kingely mynde is furnished. Yf constant fame haue delivered vs a true Inventory of yo^r rare Qualities, A kinge whose youth needes no excufe, and whose affecons are subdued to his reason, A kinge w^{ch} dothe not only doe Justice (w^{ch} euen Tyrantes do sometymes) but loves Justice, w^{ch} habbitt none but vertuous Princes can put on. Who imytatinge the free bounty of the kinge of kinges, invites all distressed people to come vnto him, Not p'mittinge Jelizie to take tallentes of silver, nor chaunge of garmentes. In some princes (my fou'aigne Lord) y^t is enough that they be not evill, but from yo^r ma^{tie} we looke for an admirable goodnes, and p'ticular redresse, so straunge an expectacon (foreruning yo^r ma^{te}'s cominge) hathe invested the myndes of good men wth Comfort, of bad wth feare. And see howe bounteous heavne, hathe assigned fower kingdomes, as prop. subiectes for yo^r ma^{te}'s fowre kingely vertues. Scotland hath tryed yo^r prudence, in reducinge those thinges to order in

the Church and Comon Welth, w^{ch} the tumultuous tymes of yo^r Ma^{te}'s infancye had then put owte of square. Ireland shall require yo^r Justice, w^{ch} the misteries (I dare not say the pollicie) of Civill Warres, have there defaced. Fraunce shall prove yo^r fortitude when necessarie reason of State shall bend yo^r Ma^{te}'s Counsells to that enterprise. But let England be the schoole wherein yo^r Ma^{tie} will practise yo^r temperaunce and moderacon. ffor here flattery will assaye to vndermyne or force yo^r Ma^{te}'s strength, constancie and Integritytie: base affectacon, the bane of vertuous Princes, w^{ch} like Lazarus dogges licke evene the Prince's soares, a vice made foe familiar to this age by longe vse, that evene pulpittes are not free from y^t kinde of Treason. A Treason I may iustlie call y^t, most Capitoll, to poyson the fountayne of wisdom & Justice, whereat so many kingdomes must be refreshed. Nor can I be iustlie blamed to lay open to a most skillfull Phisician, our true greifes, nay it shalbe the comforte of myne age to have spoken the truthe to my Lord the Kinge, and wth a harte as true to yo^r Ma^{tie}, as yo^r owne, to make knowne to an vncorrupted kinge, the hopes and desires of his best subiectes, who (as yf yo^r ma^{tie} were sent downe from heaven to restore the golden age) haue nowe assured themselves, that this Iland by a straunge working and Revolucon nowe vnited to yo^r Ma^{te}'s obedience, shall never feare the mischeife and misgou'm^t w^{ch} other Countryes and other tymes have felt. Oppression shall not be here the badge of authoritytie nor insolence the marke of greatnes. The people shall everye one sitt vnder his owne Oliff tree, and annoynte him self wth the fatt therof; his face not grynded wth extorted suytes, nor his marrowe suckte wth most odious and vniust Monopolies. vnconscionable Lawyers and greedy officers, shall noe longer spinne owte the poore man's cause in lengthe, to his vndoinge, and the delaye of Justice. Noe more shall bribes blinde the eyes of the wise, nor Gould be reputed the Comon measure of men's worthines. Adulterate goulde, w^{ch} can guilde a rotten poste, make Balaam a Bishope, and Ifaacar as worthy of Iudiciall charge as Salomon, where he may wickedly sell the

Iustice w^{ch} he corruptly bought. The money changers and sellers of doves (I meane those w^{ch} Traffique the livinges of symple and religious past^{ers}) shall yo^r ma^{tie} whipp owte of the Temple and Comon Welthe: ffor noe more shall Church livinges be pared to the quicke, forcing ambitious Churchmen (p'takers of this sacriledge) to enter in at the window by Symonie and corruption, w^{ch} they must aft^{er} wardes repaire wth vsurye, and make vpp wth pluralities. The portes and havens of those Kingdomes w^{ch} have longe bene bard, shall nowe open the mouthes of their Rivers, and the Armes of their seas, to the gentle amytie and iust Traffique of all nacons, washing away our reproache of vniverfall Pirates and sea wolues, & derivinge by the exchange of home Comodities wth forraine, into the vaynes of this land, that wholesome blode and wellgott treasure, w^{ch} shall strengthen the synewes of yo^r Ma^{tie}'s kingdomes. The neglected (and almost worne owte) Nobilitye shall nowe as brighte diamondes and burninge Carbuncles adorne yo^r kinglye diademe. The too much Contemned Clergie shall hange as a precious earinge at yo^r princelie eare, yo^r ma^{tie} still listninge to their holy Counsell. The wearie commons shalbe worne as a rich ringe one yo^r Royall finger, w^{ch} yo^r ma^{tie} wth a watchfull eye, will still generouslye looke vpon. ffor we haue nowe a kinge that will heare wth his owne eares, see wth his owne eyes, and be ever Jelous of any greate trust, w^{ch} (beinge afterwarde become necessarye) may be abused to an vnlimyted power. O my gracious Leige, lett never any wrye Counsell, diuert or puddle the faire streame of yo^r naturall goodnes. Let wicked vsurpers seeke lewde artes to maintaine their lewde purposes. To yo^r ma^{tie} (called to this Empire by the consent of god and men, and now kinge of so many faithfull hartes) plaine and directe vertue is the safest pollicie, and love to them whoe have showed such loyaltye to yo^w, is a wall of brasse. They meane to sell the kinge to his subiectes at their owne price, And abuse the authoritye of his ma^{tie} to their private gayne and greatnes, who p'suade him that to shutt himself from th' acceffe of his people is the meanes to

augment his estate. Let me not seeme to[o] odious to yo^r matie (my gracious Sou'aigne) nor yet p^rsumptuous—for I compell not. But whiles yo^r matie hathe bene p'chaunce wearied wth the Complaintes and insinuacons of p'ticulars for private respectes, let it be lawfull (my Leige) for a hart free from feare or hope to serve yo^r matie—the Agues w^{ch} keepe lowe this greate boddye, whereof yo^r matie is the found heade, nor are we fed wth hopes of redresse by imaginacon, (as hungry men wth a painted Banquett) but by assuraunce of certaine knowledge drawne, of the observacon of yo^r mate's forepast accons and since bookes nowe freshe in every man's handes, beinge (to vse yo^r matie's owne wordes) the verie Ideas or representacon of the myne, whose excellent wholsome Rules, yo^r matie will never transgress, havinge bound yo^r princely sonne by such heaue penalties to observe them after yo^u. Nor dothe any wise man wishe, or good man desire, that yo^r matie should followe others counsells or examples then yo^r owne, by w^{ch} yo^r matie is so nearely bounde. To conclude therefore, what greate cause haue we, to wellcome to the Territories of o^r Cyttie, yo^r most excellent Matie, who to make vs the glorious & happye heade of this Iland, haue by yo^r first entraunce, brought vs the Adicon of an other Kingedome, w^{ch} warr coulde never subdue. As yo^r matie's vpighte government shall make vs p'takers of that felicitie w^{ch} devine Plato did onely apprehend but never see (whose kinge is a philosopher) a philosopher beinge our kinge. Receave then most gracious Soueraigne that Loyall wellcome w^{ch} o^r Cyttie fendeth owte to meete yo^r matie. Our Citty w^{ch} for the longe tryall of her loyalty, obedience, and faithfull redines on all occasions, yo^r Matie's Royall p'genitors have honored wth the title of there chamber, whose faithfull Cittizens wth true and well approved hartes humbly lay at yo^r Royall feete, their goodes and lyves, w^{ch} they will sacrifyze for yo^r matie's service & defence, wth longinge eyes, desiringe to receave yo^r matie wthin there walls, whome they have longe since lodged in there hartes. Prayinge to heaven that yo^r Matie's p'son may be free from practize, yo^r soule safe from flatterye, yo^r life extended to the possibillitie of

nature. And that yf not yo^r naturall lyfe, yet yo^r Royall lyne may have one Period wth the worlde, yo^r princely offspring still fittinge vppon the throne of there fathers for evermore. And we yo^r matie's humble fervauntes, humbly surrendringe into yo^r matie's handes that authoritye w^{ch} we hold from yo^u, wifh from o^r hartes that all plagues may purfue his posteritie, that but confpires yo^r matie's daunger.

NOTE.

[This remarkable speech by a somewhat notable man has been printed already ; but see our *Introduction*. It will be remembered that originally fast friends, Sir John Davies and Martin came to high words if not blows, and that as one result the verse-praise by the former prefixed to his *Orchestra* (1596) was cancelled, although there are grounds for believing that they were ultimately reconciled. "Prince" is applied to Elizabeth herein, as it was then a noun of common gender. See our edition of Donne, glossarial index, *s.v.* G.]

*A declaracon of the comons house of Parliamt
made the fourth of June 1621.*

THE Comons assembled in Parliamt taking into their serious consideracon, the p'sent estate of the King's children abroade and the gen'all afflicted estate of the true p'fessors of the same christian religion p'fessed by the Church of England in forreigne p'tes, and being tuched wth a true sence and fellowe feeling of their distresses as members of the same body, doe wth one vnanimous consent in the name of themselues and the whole body of the kingdome, whom they represent, declare vnto his most excellent Matie and vnto the whole world, their hartes greefe and sorrow for the same, and doe not only ioyne wth them in their humble and devote prayers, vnto almightie god, to p'tect his true church and to avert the dangers nowe threatned, but alsoe wth one hart and voice doe solemlie p'test that if his Matie's pious indeavours by treatie to p'cure their peace and safetie shall not take that good effect w^{ch} is desired (in the treatie whereof they humblie beseech his Matie not to suffer any long delay) that vpon signification of his Matie's pleasure in Parliamt, they shall be readie to the vttermost of their powers both wth their lives and fortunes to assist him soe as by the devine powre of almightie god, whoe is never wanting to those whoe in his feare shall vndertake the defence of his owne cause, he may be able to doe that by his sword w^{ch} by a peaceable corse shall not be effected.

*The Petition of the Comons House of Parliamt
to the Kinge's Matie 1621.*

MOST gracious and dread sou'eigne, we yo^r Ma^{tie's} most loyall and humble subiects, the Knights, Citizens and Burgeesses nowe assembled in Parlam^t, whoe represent the comōns of yo^r realme, full of hartie sorrowe to be deprived of the comfort of yo^r royall p^sence, the rather that it p^{ro}ceeds from want of yo^r health, wherein we all vnfainedlie doe suffer, In all humble manner calling to mynde yo^r gracious answere to our form^r peticon concerning religion, w^{ch} notwithstanding yo^r Ma^{tie's} pious and princelie intentions hath not p^{ro}duced that good effect w^{ch} the danger of these tymes doe seeme to vs to require, And finding how all yo^r Ma^{tie's} goodnes hath beene requited by Princes of different religion, who in tyme of treatie have taken opportunitie to advance their owne endes tending to the subversion of religion and disadvantage of yo^r affaires, and estate of yo^r Children, by reason whereof yo^r illaffected subiects at home (the Popish recusants) haue taken too much incoragem^t and are dangerousslie encreased in their number & in their insolencies, wee cannott but be sensible hereof and therefore humblie represent what we conceaue to be the causes of the great and growing mischeeffes and what may be the remedies.

THE CAUSES.

1. The vigilancie and ambition of the Pope of Rome and his

- deereft fonne, The one ayminge at as large a Temporall Monarchie as the other at a fperituall fupremacie.
2. The diuerfe pofitions and doctrine wherein Poperie is built & taught, wth authoritie to their fellowes for the advancement of their temporall ends.
 3. The diftreft and miserable eftate of the p'feffors of true religion in forreigne p'tes.
 4. The difaftrous accidents to yo^r Matie's Children abroad, expreffed wth reioycing and even wth contempt of their p'fons.
 5. The ftrong confederacie of Princes of Popifh religion, ayming maynelie at the advancement of theirs and fubverting of ours, and taking the advantage conducing to that end vpon all occafions.
 6. The great and many armies rayfed and mayntained at the charge of the king of Spayne the cheefe of that league.
 7. The expectacon of the Popifh Recufants of the match wth Spayne, and feeding themfelves wth great hopes of the confequence hereof.
 8. The interpofig of forreigne Princes and their agents in the behalfe of the Popifh recufants for conuyencie and favor vnto them.
 9. Their open and vfual refort to the houfes (and w^{ch} is worft) to the Chappelles of forreigne ambaffadors.
 10. Their more then vfual concourfe to the Cittie, and their frequent Conuentures and conferences here.
 11. The educacon of their children in many feu'all femynaries and houfes of their religion in forreigne parts, app'riated onlie to the Englifh fugitives.
 12. The grants of their iuft forfeitures intended by yo^r Matie as a reward of fervice to the grantees, but beyond yo^r Matie's intencons transferred or compounded for at fuch meane rates as will amount to little leffe then a tolleracon.
 13. The licentious prynting and difperfig of Popifh and feditious bookes even in the tyme of Parliamt.
 14. The fwarme of Preifts and Jefuits, the comon Incendyries of

all Christendome, dis'psed in all partes of yo^r kingdome. And from these causes as bitter rootes, wee humblie offer to yo^r Matie that wee foresee and feare there will necessarilie followe very dangerous effectes to the church and state.

EFFECTES.

1. The Popish Religion is incompatible wth others, in respecte of their posicon.
2. It draweth wth it an vnavoidable dependencie in forreyne Princes.
3. It openeth too wide a gapp of popularitie to any who shall drawe foe great a part.
4. It hath a restles spiritt, and will striue by their gradacons if it but once gett a conven'cie, it will presse for a tolleracion (if it should be obteyned) they must haue an equallitie, from thence they aspire to a sup'rioritie, and will never rest vntill they gett a subversion of the true religion.

THE REMEDIES.

The remedies against these growing evils, w^{ch} in all humblenes we offer to yo^r most ex'ellent wisdome are these.

1. That seeing this inevitable necessitie is false vpon yo^r Matie w^{ch} not without o^r p'vidence of a pious & peaceable king, cann wth yo^r honor avoid, yo^r matie would not omitt this iust occasion speedilie and effectually to take yo^r sword into yo^r hands.
2. That once vndertaken vpon foe hoble and iust groundes yo^r Matie would resolute to pursue and more publiquellie to avoid the ayding of those of our religion in forreigne partes, w^{ch} doubtlesse would revieve the Princes and states of the vnion, by these disasters dishartned and disbanded.
3. That yo^r Matie would propose to mannage this warr wth the best advantage, by a diversion (or otherwise as in yo^r deepe iudgem^t shall be found fittest) and not to rest vpon a warr in

those partes onlie, w^{ch} will confume yo^r treasure & discourage yo^r people.

4. That the bent of warr and point of yo^r sword, may be against that Prince, whatsoev^r opinion of potencie he hath, whose armies and treasure haue first diverted and since mayntened the warr in the Palatinate.
5. That for securing of yo^r peace at home, yo^r Ma^{tie} would be pleased to revive the partes of our humble peticon formerlie deleu'ed vnto yo^r Ma^{tie}, heerevnto annexed, and putt in execucon by the care of hoary com^{is}ssioners to be therevnto especially appointed, the lawes alreadie and heereafter to be made for the p'venting of dangers of Popish recusantes, and their wonted evasions.
6. That to frustrate their hope of a future age, our most noble Prince may be truly and happily married to one of our owne religion.
7. That the children of the nobilitie and gentrie of this kingdom and of others ill affected and suspected in their religion, nowe beyond the seas, may be shortlye called home by the meanes and at the charges of their gou'nors.
8. That the children of the Popish recusants (or of such whose wives are Popish recusants) be brought vp during their mynoritye wth p'testant scholemasters and teachers who may sowe in their tender yeares, the seeds of true religion.
9. That yo^r Ma^{tie} would be pleased spedilie to revoke all former lycenses for such children and youth to travell beyond the seas, and not to grant any such licence heereafter.
10. That yo^r Ma^{tie}'s learned counsell may receaue comandem^{ts} from yo^r highnes, carefully to looke into all former grantes of recusants landes, and to avoid them (if by lawe they cann). And that yo^r ma^{tie} will stay yo^r hand from passing any such grantes heereafter.

This is the some and effect of our humble declaracon w^{ch} not nowe intending to presse vpon yo^r Ma^{tie}'s vndoubted and royall p'rogatiue, wee doe wth the

fullnes of all duty & obedience humblie submitt to
yo^r moſt Princelie confideracon.

The glorie of god, whoſe cauſe it is, the zeale of our true religion in w^{ch} wee haue beene borne, and wherein by gods grace wee are reſolved to dye.

The ſafetie of yo^r Matie's p[']ſon, who is the very life of yo^r people, the happines of yo^r children and poſteritie, the honor and good of yo^r church and ſtate, deerer vnto vs then our lives, having kindled theſe affecons trulie devoted to yo^r Matie.

And ſeeing out of our duty to yo^r Matie wee haue alreadie reſolved to giue at the end of this Seſſion one entire ſubſidie for the p[']ſent releefe of the Palatinate, onlie to be paid in the end of february next, w^{ch} cannott well be effected but by paſſing a bill in Parliamentarie corſe, before the feaſt of Chriſtmas, wee moſt humblie beſeech yo^r Matie (as our aſſured hope is that you will) then alſoe vouchſafe to giue life by yo^r royall aſſent to ſuch bills as before that tyme ſhall be p[']pared, for yo^r Matie's honor and the gen[']rall good of yo^r people, and that ſuch bills alſoe may be accompanied as hath been accuſtomed wth yo^r Matie's p[']don, w^{ch} p[']ceeding from yo^r Matie's owne meere grace may by yo^r highnes direcons be drawne to that latitude and extent as may beſt ſtand wth yo^r Matie's bountie and goodnes, And that not onlie fellows and criminall offenders may take benefytt hereof, but that yo^r good ſubiectes may receaue eaſe hereby, and if it ſhould ſoe ſtand wth yo^r good pleaſure that it will extend to the releefe of old debtes and duties to the crowne, before the firſt yeare of yo^r Matie's reigne, to the diſcharge of allienacons without lycenſe and miſuſing of liveries and ouſtre be maines, before the twelſe yeare of yo^r Matie's reigne, w^{ch} gracious favors would much comfort yo^r good ſubiectes and eaſe them from vexacons wth little loſſe or p[']udice to yo^r owne p[']ſitt.

And wee by our devote prayers to the almightie the great King of Kinges, ſhall contend for a bleſſing vpon our indeavors and for yo^r Matie's long and

happie reigne over vs, and for yo^r Children's Children after you for many and many generacons.

The p^testacon of the Parliamt 1621.

The comons assembled in Parliamt being iustly occasioned herevnto concerning sundry lib'ties, ffranchises and Priviledges of Parliamt, amongst others not heerin menconed, doe make this following p^testacon.

A parliamt to be called to redresse grevances & mischeefes
36^o Ed: 3^ul.

for fredome of speech that none shall be troubled for their speaking in p^tliamt
H. 8^o A^o 4^o.

confirmacon of lib'ties
H. 8^o A^o 2^o.

lib'tie to speake, reafon or p^rfer any bill in p^tliamt granted to such this & all p^tliamt men hereafter. Anno 4^o Hen 8^l.

That the lib'ties, ffranchises, priviledges and jurisdicōns of parliamt are the ancient and vndoubted birthright and inheritance of the subiectes of England, and that the arduous and vrgent affaires concerning the king, state, and defence of the realme and of the church of England, and the maintenance and making of lawes and redresse of mischeefe and grevances w^{ch} daylie happen wthin the realme are p^rper subiectes and matter of Counsell and debate in parliamt. And that in the handling and p^rceeding of those busineses, every member of the house of parliamt hath and of right ought to haue freedome of speech to p^rpound, treat, reafon, and to bring to conclusion the same, And that the counsell in p^tliamt haue like libtie and fredome to treat of these matters in such order as in their iudgem^t shall seeme fittest, And that eu'y member of the same house hath like freedome from all ympeachment, ymprisonment and molestacon, other then by censure of the house for or concerning any bill, speaking, reafoning or declaring of any matters touching the parliamt or parliamentary busines. And that if any of the said members be complayned of and questioned for any thing done or said in p^tliamt, the same is to be shewed to the King, by advise and consent of all the comons assembled in parliamt before the king give credence to any private informacon.

[*Psalms.*]

Psalme 6^e.

1. **L**ORD whilest thy iust rage is bidinge,
 doe not, doe not fall to chidinge
 wth poore sinfull mee.
 Nor lett me whilest my sinns' fuell
 More inflames thy fury cruell,
 Lord, corrected bee.

2. Butt for pittie, pittie lend me,
 Pretious balme of health (oh) send me,
 Restles, helples wight.
 Sicknes my youthe's blossome plucking
 And my bloud and marrowe sucking,
 leaves mee strengthlesse quite.

3. Neither are my paynes foe bounded
 Butt my foule is worfe confounded,
 and more deadlie ill.
 how long shall poore I afflicted
 ffrom thy sight be interdicted,
 still JEHOVAH still.

4. Lord thyne eyes oreclouded, [space, sic]
 Lett my trembling foule be shrouded
 from eternall death.
 Into myrth change thou my passion,
 Lett me yett of thy compassion
 drawe this vitall breath.

10. O my foes for feare then tremble,
Bloud in yo^r pale cheekes assemble,
pale wth guiltineffe.
Turne yo^r coward backs faynt harted
wth deservèd shame subverted,
In all wretchednesse.

Psalme 13.

1. Lord how long, howe long shall I
Be forgotten and neglected?
howe longe exild shall I lye
from thy gracious sight reiected.
2. howe long shall I seeke a waie
fforth this maze of thoughtes p'plexèd,
where my greiud mynd, night and daie
Is wth thinking tyred and vexèd.
3. howe long shall my scornfull foe
On my fall his greatnesse placinge,
Build vpon my overthrowe
and be greate by my disgraceinge.
4. heare O Lord and God my cries
Marke my foes vniust abusinge,
And illuminate myne eyes,
heavenly beames in them infusinge.
5. Least my woes too great to beare
and too infinite in number,
Rock me foone twixt hope and feare
Into deathe's eternall slumber.
6. And least my foes their boasting make
Spight and right on him we trample,

And a pride in mischeefe take
hartned by my fadd example.

7. As for me, ile ride secure
At thy mercie's sacred Anchor :
And vndaunted will endure
ffiercest stormes of woe & rankor.
8. These black cloudes will overblowe,
Sunshine shall haue his retorninge,
And my greife-duld hart I knowe
Into mirth shall change his mourninge.
9. Therefore ile reioyce and singe
hymnes to God in sacred measure.
whoe to happie passe will bringe
my iust hopes at his good pleasure.

Psalme 15th.

1. Lord in thy house whoe shall for ever bide ?
To whome shall rest a sacred Mount betide ?
2. Even vnto him that leads a life vnstained
Doth good, and speakes the truth from hart vnfaynèd.
3. whoe wth his tongue deceite hath never vsèd
Nor neighbour hurt, nor flandred, nor abusèd.
4. Whoe loving good men, or from badd estrangèd,
whoe keepes his word, though to his losse vnchangèd.
5. To vsurie whoe hath noe money lent
Nor taken bribes against the inocent.
6. Whoe in his course doth constantlie p'seuer,
In holy hill vnmoud shall dwell for ever.

Psalme 23.

1. Great Jehouah Dauid's,
Wth a shephearde's paynes,
Carefully to keepe
me his filly sheepe.
And if he doe tend me
howe cann want offend me.
2. hee a feeding leades
Mee through flowry meades,
where a silver springe
softlie murmuringe,
Doth refresh myne anguish
when wth thirst I languish.
3. When I roved, In
blind by-pathes of syn
my good shepheard then
brought me back agen.
for his name sake foly
to his sheepe-cott holy.
4. yea through deathe's fadd vale
ffull of shaddowes pale,
If my walke should lye
God my guide were by.
horror should not staie me,
Death should not dismay me.
5. ffor my guide, my God
Thy sheephooke and rodd,
Doe my falling staie
and direct my waie.
Thou dost charge my table
wth meates delectable.

6. Thou a balmy flower
On my head dost power.
Thou my cuppe doest fill
wth puer nectar still,
whilest such as doe envy it
Eate their hartes to spie it.
7. Nor shall I, I know
Ere this bleffe forgoe,
ffor O Lord I fynd
The foe good and kind. [thee]
Thy loue foe well grounded
Thy grace foe vnbounded.
8. As I shall alwaies
Spend my mortall daies,
Tasting ioyes devine
In this house of thine.
heaven's true ioyes attending
ffree from change or endinge.

Psalm 30.

1. Lord, to the whilest I am living [thee]
will I sing hymns of thanksgiving,
for thou hast drawne me from a gulfe of woes,
 foe that my foes
 doe not deride me.
when thine aide, lord, I implorèd
Then by the I was restorèd, [thee]
My mournfull hart wth ioy thou streight didst fill.
 foe that none ill
 doth nowe betide me.
2. My fowle greivously distressed
And by death well nigh oppressed,

ffrom deathe's devouring iawes, Lord, thou didest save,
and from the graue
my fowle deliver.

O all yow that haue had tasting
of Gode's favour, never wafting,
Come, Come, and helpe me gratfull prayfes singe,
to the worlde's king
and my life's giver.

3. ffor his anger quicklie wasteth,
but his favour ever lasteth ;
Though sadnes be thy guesst in fullen nighte,
The cheerefull light
Will cheerefull make the. [thee]
Lolld a sleepe wth charming pleasures
And base earthlie fading treasures,
Rest peacefull fowle (said I) in blesfull plight.
noe woe nor wight
shall ever shake thee.
4. ffor Jehouah's grace vnbounded
hath my greatnes surelie founded,
And hath my ftate as firmelie fortified
on everie side,
as rockie mountaynes.
Butt awaie thy face was turnèd
I was troubled then, and mournèd ;
Then thus I powrd forth prayers and dolefull cryes,
wth weeping eyes
like watrie fountaines.
5. In bloud there is noe proffitt,
If I dye what good comes of itt,
Shall fenceles ashes in sweete tunes expresse
thy faithfullnes,
and workes of wonder ?

heare me then my prayers, forth powring,
 drown'd in teares from moist eyes showring;
 haue mercie (lord) on me my burthen ease
 as thou shalt please,
 ^{with} I groane vnder.

6. Thus praid I, and God soone after
 Chang'd my weeping into laughter,
 My ashie sackcloath, marke of myne annoye,
 To robes of ioy
 Eft soones he turnèd.
 Therefore harpe and voyce cease never,
 but sing sacred layes for ever
 To great Jehouah mounted on the skies.
 whoe dryed myne eyes
 when as I mournèd.

Psalme 79.

1. O god unto thine owne deare heritage
 The heathen haue broke and there their barbarous rage
 haue executed.
 Rude heapes th' haue made, greate Salem's statelie frame
 The sacred Temple of thie glorious name,
 they haue polluted.
2. To ravenous birds and Savage beastes to eate
 These men most unhumane haue throwne to meate,
 meate execrable!
 The reverend bodies of thie servants dead,
 and mangled faintes in numbers butchered
 Innumerable.
3. Their swords, whose thirstes cannott be quencht ^{with} blood
 God, much haue shedd, that many a crimson floud
 flowes through the Cittie.

Vphold vs by thie grace, elfe downe wee goe,
 Soe huge a weight of miferie and woe
 hath overlayd vs.

9. help vs o God of help ! though we deserue
 much worfe, yet for thie glory vs preferue
 from these oppreffions !
 Cure our synn-wounded fowles wth balme of grace,
 ffor thie name's fake, and vtterly deface
 all our tranfgreffions.

10. whie should theife storminge, pride-pufte Infidells
 Afke where's their God, their God that all Gods els
 Is farr furmounting ?
 Revenge, Revenge thie fervantes death, that wee
 May for their bloud, theife bloudie monfters fee
 Calld to accountinge.

11. Lord, heare the Captiue's heaven-bearing cryes,
 And quicklie from their heaueie miferies
 and chaynes, difcharge them.
 To their condemned Ma^{te}'s like grace afford
 whose thwate each hower expect the hangman's fword,
 and foone enlarge them.

12. As for our neighbors, moft vnneighbor like,
 whoe to thy shame, O Lord, our shame did feeke
 And endles trouble.
 In their synn-hardned bosome all the shame
 whereof they fought to black thy glorious name,
 feaven tymes redouble.

[13.] Soe wee thie chofen people, wee thie fheepe
 whome thou from woluishe foes doeft fafelie keepe,
 though often ftraying !

Deservèd thanks will give to thie greate name,
To all the earth, and ages all, thy fame
and prayfe displaying.

Psalme 86.

1. To myne humble supplicacon
Lord giue eare and acceptacon,
heare me nowe foe weake, foe poore,
That (ah) I cann beare no more.
2. Save my fowle w^{ch} thou didest cherish
vntill nowe, nowe like to perish.
Save thie fervant that hath none
helpe nor hope but the alone. [thee]
3. After thie sweete wonted fashon,
Shower downe mercy, and compaffion,
On me sinfull wretch that cry
Vnto the vncessantlie. [thee]
4. Send o fend reviving gladnesse
To my fowle opprest wth sadnesse,
W^{ch} from clogg of earth sett free
Wingd wth zeale flyes vpp to the. [thee]
5. To thee, ritche in mercye's treafure
And in gladnesse wth out measure,
Never fayling helpe to those
Whoe on thee fure helpe repofe.
6. Lett thine eares w^{ch} longe haue barr^d,
Barr^d vp, be nowe vnbarred,
That my cryes may entrance gayne
and being entred grace obteyne.

7. As I haue, foe will I ever
In my stormy tymes perfever,
Vnto the to pray and cry, [thee]
for thou hearst me contenulie.
8. Noe God els is comparable
vnto the, none els is able, [thee]
Once to ymitate but one
Of the workes w^{ch} thou hast done.
9. Nations all thie hands did fashion
And of this round Globe each nation
Wth bowde knees shall come before
Thee, and thie great name adore.
10. ffor thou darter of great thunders
Thou art great and workest wonders ;
Other Gods are wood and stone,
Thou the living God alone.
11. heavenlie tutor of thie kindnesse
Teach my dullnesse, guide my blindnesse
That my stepps thie pathes may treade
W^{ch} to endles blisse doth leade.
12. In knottes to be loofed never
Knitt my hart to the for ever, [thee]
That I to thie name may beare
fearefull love and loving feare.
13. Lord my God thou shalt be prayfed
W^{ch} my hart to-heaven hath rayfed,
And whilest I haue breath to liue
Thanks to the my breath shall giue. [thee]

14. ffor when Iustice I deferuèd
Thie fweet mercie me preservèd,
Refewing me from deathe's sharpe clawes [rescuing]
And the graue's all fwallowing iawes.

15. Mightie men wth mallice endlesse,
Bend gainst me, helples, frendles,
Vfing wthout feare of thee
force and fraude to ruine mee.

16. But thie mighte their mallice passeth
And thie grace thie mighte surpasseth ;
Swifte to mercie, slowe to wrath,
Bounde nor end thie goodnesse hath.

17. Thie kinde lookes noe more denye me
But wth eyes of mercie eye me ;
O give me thie flaue, at length
Casting ayde, or bearing strength.

18. And some gracious token shewe me
That my foes wth watche toe d'stroye me,
May be shamd, and vext to see
Thee to helpe and comfort mee.

NOTE.

[These are some of the well-known versifications of the Psalms by the DAVISONS — frequently printed. They have felicitous lines and turns, but as a whole partake of the common fatality of all attempts to give the old Hebrew Songs our verse-dress. See Nicolas' *Davison*, and the *Hymnologies*. G.]

ERRATA ET CORRIGENDA.

The Editor has to repeat the request of his Introduction (which see p. xi) that the Reader will correct the following slips: p. 5, l. 16, *clēmantia* *for* *clamantia*, and so vexatiously, p. 84, l. 1, *par* *for* *per*: p. 12, l. 8, *thinkent* *for* *thintent*: p. 15, l. 9 (from bottom), *dele* 'to,' and *for* 'them wth' *read* 'Herewith': p. 30, l. 6, *growe* *for* *growne*, and l. 7, *growne* *for* *growe*: p. 31, l. 4, *dele* [o] *farre*: p. 34, l. 6 (from bottom), *sorveye* (!) *for* *journeye*: p. 36, l. 8, *she* *for* *he*: p. 41, l. 15 (from bottom), *preache* *for* *p'ceede*; l. 13 (from bottom), *fortuna* *for* *fortunæ*: p. 44, l. 4, *yow* *for* *yo^{l'es}*: p. 48, l. 4, *dele* 'I': p. 103, l. 13 (from bottom), *dele* 'o': p. 107, l. 23, *off* *for* *oft*; l. 28, *marmoit* *for* *marmosit*: p. 108, l. 9, *like* *for* *likt*: p. 121, l. 11, *share* *for* *shore*: p. 122, l. 7, after 'y' *insert* 'doth'; l. 8, *as* *for* *is*: p. 124, l. 4 (from bottom), *as* *for* *ar*: p. 143, l. 10 (from bottom), *is* *for* *as*: p. 157, l. 1, *on* *for* *in*: p. 164, l. 2 (from bottom), *flevem* *for* *flerem*: p. 169, l. 12 (from bottom), *Howe* *for* *Nowe*; p. 170, l. 7 (from bottom), *sitte* *for* *sittes*: p. 172, l. 12, *begoms* *for* *begones*: p. 187, bottom line, *dele* full stop, the two lines over the page being part of the Epitaph: p. 201, line 9 (from bottom), *Jeliezie* *for* *Jehezie* (= Gehasi). With respect to MORE'S Epigrams, I was thinking of MARSDEN'S little volume *on* not *of* these. G.



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DR. FARMER CHETHAM MS.

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The Thirtieth Report

OF THE

COUNCIL OF THE CHETHAM SOCIETY,

*Read at the Annual Meeting, held, by permission of the Feoffees,
in the Audit Room of Chetham's Hospital, on Thursday,
the 13th of March, 1873, by adjournment from
the 1st of March.*

THE first publication for the year 1872-3, being 87 in the series of the volumes of the CHETHAM SOCIETY, is *Annals of the Lords of Warrington for the first five centuries after the Conquest, with Historical Notices of the Place and Neighbourhood*. By WILLIAM BEAMONT, Esq. Part 2. As the nature and character of these *Annals* were stated and reviewed in the last Report of the Council, it may be sufficient to observe that this concluding volume, in which the history of the line of Boteler is continued from the time of Henry VI. to its extinction by the death of Edward Boteler in 1586, does not yield to its predecessor in the value and variety of its materials or in the skilful and able manner in which they are brought before the attention of the reader. The curious domestic details as embodied in the settlements, wills and law-suits of the members of the family—the wars of the Roses, and in particular the battle of Tewksbury in which Sir William Boteler fought—the terrible Bewsey tragedy, full of all the spirit-stirring elements of romance—the visit of Henry VII. to Warrington—the battle of Flodden at which Sir Thomas Boteler, the founder of the Warrington free grammar school, was present, and the ultimate decline of the house, as its estates were practically confiscated to swell the princely domains of the great Earl of Leicester,—are amongst the principal subjects of this volume. Mr. Beamont has brought to bear throughout the progress of the *Annals* from Cheshire family archives and other

sources a great mass of new and additional information, which those who preceded him were unacquainted with; and has by this elaborate Work, which will please the general reader as much as the professed antiquary, followed up in a most satisfactory manner his previous labours in the Chetham series connected with the history of Warrington. It should be mentioned that *three illustrative plates* accompany this volume, the drawings for which as well as for the three in the previous one the Society owe to the kindness of Mrs. Beamont.

The second publication for the year 1872-3, being No. 88 in the series of the volumes of the Chetham Society, consists of *The Visitation of the County Palatine of Lancaster, made in the year 1664-5. By Sir William Dugdale, knight.* Edited by the Rev. CANON RAINES, M.A., F.S.A. Third and concluding part. The Council may congratulate the members on having as they consider accomplished a great work, through the Chetham Society, in rendering generally accessible the contents of this most important Visitation, and without which the knowledge of Lancashire Genealogy must be obviously in a great measure incomplete. This object, which the Council long had in view, has not been accomplished without considerable expense; but they are satisfied that the members will consider that the advantage to be gained has amply justified them in drawing rather largely on the funds of the Society on such an occasion. In reference to the present volume, which concludes the Visitation, it is not perhaps necessary to make any further remark than that it has been edited by the Rev. Canon, on whom it has imposed much heavier labor than the previous ones, with his usual care and accuracy, and that he has prefixed to it a masterly summary of the life of Sir William Dugdale, whose Lancashire derivation must always give his name a peculiar interest in the county, and whose invaluable labors have secured for him the homage of all antiquaries of all times. It would be difficult indeed within the same compass to give the events of his life in a more agreeable form, and with more fairness, judgment and discrimination than Canon Raines has done in this very pleasant biography.

The third volume for the year 1872-3 is *The Dr. Farmer Chetham MS., being a Commonplace-Book in the Chetham Library, temp. Elizabeth, James I. and Charles I., consisting of verse and prose, mostly hitherto unpublished.* Edited with Introduction and Notes by the Rev. ALEXANDER B. GROSART. Part 1. One of the objects of the Society as stated in the original prospectus was to publish Manuscripts of interest in the Chetham Library, and it is in accordance with this part of its duties that the present

work, which faithfully represents the well-known Manuscript containing Sir Walter Raleigh's poem "The Lie," and which was purchased at Dr. Farmer's sale, being No. 8012 in the printed catalogue of the Chetham Library, was undertaken. It is, what must appear somewhat singular in this age of republications, the first MS. of this description which has yet been printed entire, so far as the Council are aware, and may be taken as a very favorable specimen of the class. Its contents are so exceedingly various that it would be impossible to give an idea of them in the short space accorded in this report. The members are therefore referred to the Editor's very interesting Introduction for a sketch of the principal articles included in the collection, and the Council cannot but at the same time express their great satisfaction in being enabled to add to the list of Editors of the volumes in the Chetham series the name of one so able, experienced and sagacious as Mr. Grosart, to whom the lovers of early English poetry owe that most valuable and delightful contribution to its stores *The Fuller Worthies' Library*. Fac-similes of the closing stanzas of "The Lie," and of the first six stanzas in the "Reply," which settle the point of Sir Walter Raleigh's authorship of the former, are given as a frontispiece to the volume.

Of the three volumes enumerated the two first are now in the hands of the members, and the third, it is expected, will be issued in the course of the present month.

The Council cannot conclude their report without referring to the loss which the Society has sustained by the death of Dr. BOWERS, the late Dean of Manchester. He succeeded his predecessor, Dean Herbert, as a member of the Council in 1847, and always took great interest in the proceedings of the Chetham Society. His various knowledge, his sound practical sense, his thorough acquaintance with institutions and societies, and the weight of his influence, always wisely and judiciously exerted, made his co-operation deservedly sought for on all occasions of a more public kind, while in private society and in the intercourse which must exist between those who have to carry on a common object, as the members of a council, his pleasantry, his kindliness, his shrewdness and most agreeable conversational powers combined with extraordinary stores of anecdote and illustration, always left an impression which will not soon be forgotten amongst the friends who have survived him.

The publications contemplated, or in progress, are:

1. *The Dr. Farmer Chetham MS.* Edited by the Rev. ALEXANDER B. GROSART. Second and concluding part.

2. *Collectanea Anglo-Poetica*, Part 5. By the Rev. THOMAS CORSER, M.A., F.S.A.

3. *History of the Parish of Kirkham*. By LIEUT.-COLONEL FISHWICK.

4. *The Honor of true love and Knighthood, wherein are storied the Noble Atchievements, glorious triumphs, constant love and final Happiness of the most valiant Knight Sir Paris of Vienne and the fair Princess Vienna*. Reprinted from the rare edition in black letter of 1621, 4to. With an Introduction in which the author is ascertained for the first time to be MATTHEW MAINWARING of Wich Malbank, co. Chester, Esq.

5. *The Register of the Manchester Free Grammar School, with Notices and Biographies of distinguished Scholars*. Edited by the Rev. J. FINCH SMITH, M.A., Rector of Aldridge. Vol. 3.

6. *The Lancashire Visitation of 1532*. Edited by WILLIAM LANGTON, Esq.

7. *History of the Ancient Chapel of Stretford, in Manchester Parish, together with Notices of the more ancient local Families*. Edited by JAMES CROSTON, Esq.

8. *Worthington's Diary and Correspondence*. The concluding part. Edited by JAMES CROSSLEY, Esq., F.S.A., President of the Chetham Society.

9. *Documents relating to Edward third Earl of Derby and the Pilgrimage of Grace*. By R. C. CHRISTIE, Esq., M.A.

10. *A Selection from the Letters of Dr. Dee, with an introduction of Collectanea relating to his Life and Works*. By THOMAS JONES, B.A., F.S.A., Librarian of Chetham's Library.

11. *Correspondence of Nathan Walworth and Peter Seddon of Outwood, and other Documents and Papers in relation to the building of Ringley Chapel*. Prepared for the press by the late ROBERT SCARR SOWLER, Esq., Q.C.

12. *Poem upon the Earls and Barons of Chester*, in 62 octave stanzas, from an ancient MS. belonging to John Arden, Esq., of Stockport, believed to have been written by Richard Bostock of Tattenhall, gent.; a copy of which is in a MS. volume written by the Rev. John Watson, rector of Stockport, M.A., F.S.A., and from this the present transcript was taken.

13. A republication, with an introductory notice, of *A true Narrative of the Proceedings in the several Suits in Law that have been between the Right Hon^{ble} Charles Lord Gerard of Brandon, and A. Fitton, Esq., by a Lover of Truth*. 4to, printed at the Hague, 1663; and the other tracts relating to the same subject.

14. *Selections from the Correspondence of Sir William Brereton relating to affairs in the county of Chester during the Civil Wars.* From the originals contained in seven large folio volumes in the British Museum.

15. *A Collection of Ancient Ballads and Poems, relating to Lancashire.*

16. *Diary of John Angier, of Denton, from the original Manuscripts, with a reprint of the Narrative of his Life published in 1685 by Oliver Heywood.*

17. *A Selection from Dr. John Byrom's unprinted Remains in Prose and Verse.*

18. *A new Edition of the Poems. Collected and Published after his Death, corrected and revised, with Notes, and a Prefatory Sketch of his Life.*

19. *Hollinworth's Mancuniensis.* A new edition. Edited by CANON RAINES.

20. *A Volume of Extracts, Depositions, Letters, &c., from the Consistory Court of Chester, beginning with the Foundation of the See.*

21. *Extracts from Roger Dodsworth's Collections in the Bodleian Library at Oxford relating to Lancashire.*

22. *Annales Cestrienses.*

23. *Chetham Miscellanies.* Vol. 5.

24. *A General Index to volumes XXXI. to XC. of the Publications of the Chetham Society.*

THE TREASURER IN ACCOUNT WITH THE CHETHAM SOCIETY,

Dr.

For the Year ending February 28th, 1873.

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	£	s.	d.
2 Subscriptions for 1868-69 (26th year), reported in arrear at last meeting.			
1 Do. do. also in arrear.			
3			
2 Collected	2	0	0
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4 Subscriptions for 1869-70 (27th year), reported in arrear at last meeting.			
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2 Collected	2	0	0
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8 Collected	8	0	0
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350			
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	16	10	4
Balance brought forward March 1st 1872.	£440	3	10
	478	0	10
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 Hall, Burnley
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 Simpson, Rev. Samuel, M.A., Greaves House, near Lan-
 caster
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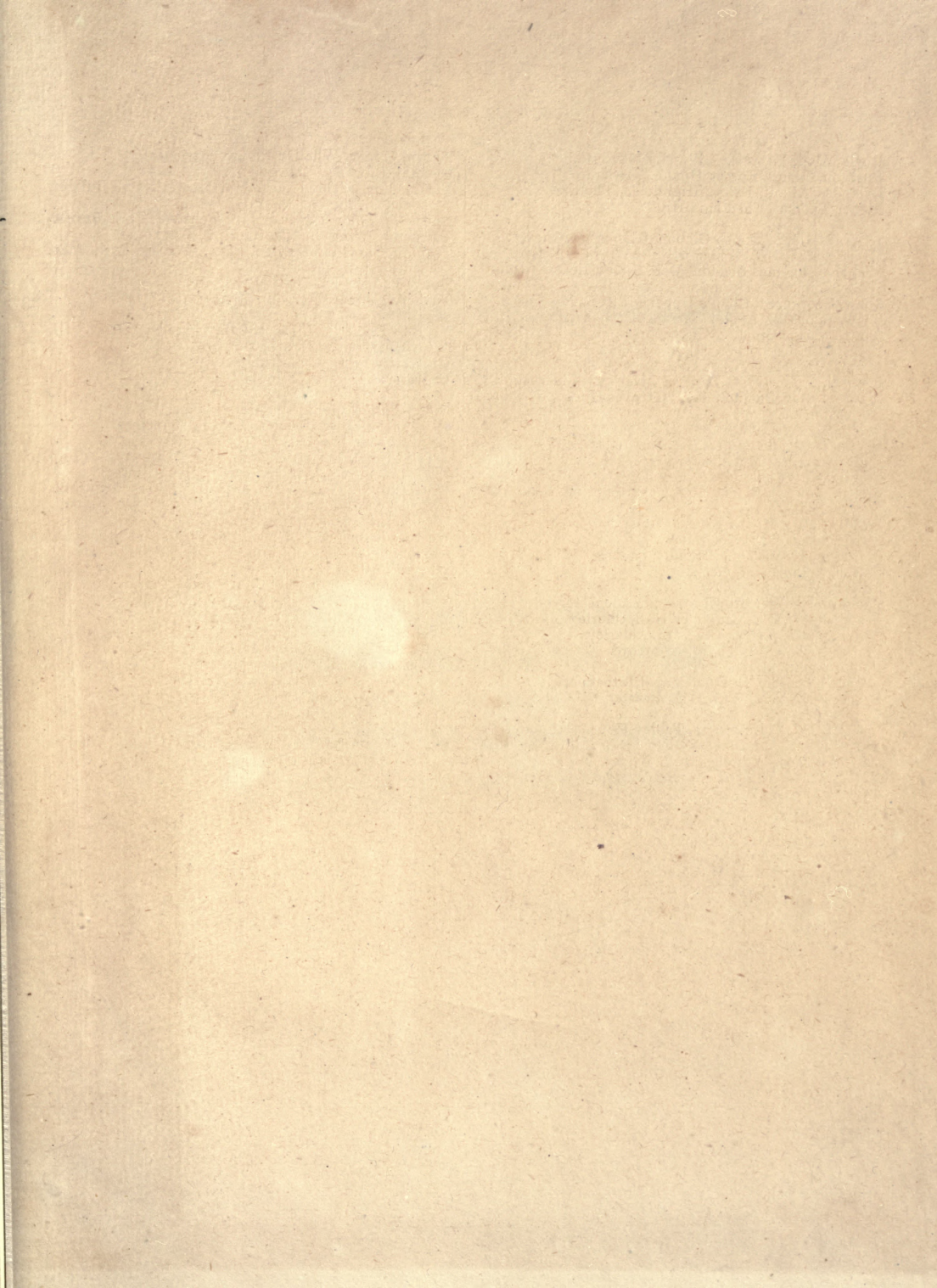
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